

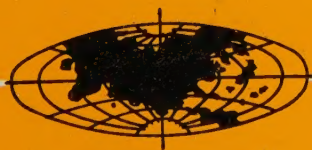
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MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

bulletin



ACCOMMODATION IN CHURCH DESIGN

SUMMARIES OF NIJMEGEN STUDY WEEK REPORTS

mission bulletin

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MISSIONARY YEAR IN REVIEW

THE past Missionary Year in the Far East offered some bright perspectives in the midst of shadows caused by Communist persecution and rampant nationalism which would seek to brand Christianity as a "foreign" influence. More than ever before, mission territories are working in perfect unity under the clear-sighted and dynamic guidance of Rome.

Within the period of a few months, three trips to the Orient made it possible for the Pro-Prefect of the Sacred Congregation "de Propaganda Fide" to have personal contact with the people of Australia, Korea, Formosa, Hong Kong, Indonesia, Japan, the Philippines, Vietnam and Thailand. In all of these places civil authorities thanked the representative of the Holy Father for all that has been done by the Church for their people. Of particular interest were the visits to the Philippines and Vietnam.

In Manila from December 10th to 17th, 1958, Cardinal Agagianian presided at the first episcopal conference of the Far East. For a full week about a hundred bishops of twenty different nations studied the problems of the apostolate with special emphasis on religious vocations and the training of seminarians. On this occasion the bishops of Asia proclaimed their solidarity with the persecuted Catholics of China and protested against the efforts of Communists "to

destroy the unity of the Church by forcing priests and faithful to leave the fold."

The Philippine Republic, the only Catholic nation in the Orient whose 19,000,000 Catholics outnumber the Catholics of all other Asian countries combined, aware of its unique position in the midst of a pagan world, realizes its missionary responsibility. When the hierarchy proclaimed the year 1959 as a Missionary Year for the country they said that the Philippines "are ready to render to others the same service that was once rendered to them with such generosity by the universal Church."

In the future Filipino priests will evangelize the countries of the Orient and no one will be able to call them westerners or foreigners: "Who can do this better than Filipinos," said the bishops in their proclamation. "We are of their blood, of their flesh, our language and our culture are related to theirs. We can go, not as strangers, but as brothers."

In this respect, an event that casts a bright light on the future took place in Rome on August 9th when the first stone was laid for the Ecclesiastical College of the Philippines. Here Filipino students for the priesthood will have contact with the Asian students who are studying at Propaganda College and with priests at the College of St. Peter's from nine countries of Asia.

In Vietnam, Cardinal Agagianian presided at the National Marian Congress that took place in Saigon from February 16th to 18th of this year. The public act of consecration of the nation to the Immaculate Heart of Mary, the Solemn Pontifical Mass, the General Communion and the torchlight procession with 300,000 participants, all events that formed part of the congress program, made a lasting impression even upon pagans.

These were the highlights of the Missionary Year. Equally important was the quiet dedicated zeal of Bishops, priests and religious, who were spurred on by the aims and ideals of the Church, to do great things for Christ in the face of every manner of obstacle and difficulty. This was best summed up in a recent statement of Archbishop Peter Sigismondi, Secretary of the Sacred Congregation *de Propaganda Fide*, in which he reviewed the missionary apostolate of the Church during the past twelve months:

"Events fraught with great consequences, the complication of already existing problems and the rise of new ones, trials and tribulations, all of these combined, failed to impede the Gospel ferment from continuing its silent but efficacious work. Truths 'hidden from the learned and the wise' continued to be revealed to the humble who came to unite themselves with those who had already found in Christ the restorer of their humanity, the creator of their personality and the pacifier of their lives.

"With increasing rhythm, bishops, priests, religious and laymen were selected for the honor to serve Christ—in the person of brothers of their own race and faith—aided in that

work by missionaries, religious and lay who are remaining at their posts or are preparing to go there, happy to contribute to the growth and strengthening of that "united witness, which is proof and, at the same time, a guaranty of real vitality. In spite of the lack of means—always unequal to needs—churches and chapel hospitals and schools have so increased in number as to make the solidity of the Church for the good of souls and bodies ever more apparent.

"The world, aloof or hostile, erroneously ignores how important missionary work is in bringing about the union and peace of nations which can be attained not by any external association of interests but only by an internal process, by a return to that which is still the first source of unity: the Word of God.

"We must give thanks to God for the continued carrying out of His command: 'Go to the whole world and preach the Gospel to every creature.' Inspirer and guide, adviser and counselor, He has caused the troubled flock to grow; He has protected the defended sheep and shepherds, who seem at times left to the mercy of men and of hostile forces but who in reality are always under His protective wings.

"In Him and with Him let thanks be given to those who under the leading direction of the Universal Shepherd of the Church, have worked and are now working for the spread of His Kingdom: to all the humble but generous crusaders in the missionary cause, in a special way to those who are, by suffering for their Faith, contributing more than anyone else to the work of preparing for the coming of the Lord."

*Flourishing parishes now dot Taiwan
where the Dominican Fathers began
missionary activities 100 years ago—*

MISSIONARY CENTENARY IN TAIWAN

— By Rev. Walter Loedding —

THE Dominican Order and the Spanish Dominican Fathers of the Philippine Province are celebrating this year a centenary of continuous Catholic Missionary activity on the island of Taiwan. It was on May 18th, 1859, that two Spanish Dominican Fathers, Fernando Sainz and Angel Bufurull, disembarked at the port of Kaohsiung, which at the time was just a poor small fishing harbor in the South of Taiwan.

The priests, assigned by their Religious Superiors, had come from Manila to re-establish the Catholic Mission on this beautiful island in the South China Sea, which had seen Dominican missionary activity some centuries earlier. Approximately 233 years before, in 1626, Rev. Bartolome Martinez and five other Spanish Dominicans started mission-work on Formosa. They arrived as sailing companions of Don Antonio Carreno, Spanish explorer and Governor of the Philippines, who commanded a fleet of two galleys and twelve smaller craft, filled to capacity with three companies of Spanish soldiers. After landing at Sholiao, adjacent to the present Keelung Harbor, the Dominicans started their mission. No time was wasted in contacting the local Chinese immigrants and every effort was made to meet the savage aborigines.

First to Cross the Sea

The mission made little progress due to the constant attacks of the head-hunting aborigines. Two priests were killed by them, Francisco de Santo Domingo, a Portuguese by birth, and Luis Muro. Their heads were taken as trophies by the aboriginal tribes. But even though their missionary efforts met with little success, the Dominican Fathers had the great satisfaction to see their confreres crossing the China Sea, using Taiwan as a stepping-stone for the foundation of Dominican Missions on the Chinese Mainland. The first to cross the Sea was the Italian Dominican Angelo Cocchi, who on Jan. 2nd, 1632 landed on the coast of Fukien province. Ten years later, in 1642, the Dominican Missions on Taiwan came to a sudden end, when the Dutch arrived to conquer the island. The Spaniards, including the Dominican missionaries, were taken prisoner and the 4,000 converts were left without a priest.

Whereas the first Dominican Missioners had worked in the North, their Spanish confreres of 1859 landed in the South. The two priests arrived on a British boat from Hong Kong, the great port of South China, which had been seized by the British after the British-Chinese Opium War of 1841-42. Immediately after their arrival at Kaohsiung the two priests established contact with the local

people, who gave them shelter. Both Fathers spoke the Chinese dialect of Amoy, which is also the chief tongue in Southern Formosa. But though the local people received the priests with great hospitality, the Chinese Mandarins kept a suspicious watch on these foreigners, who had arrived on an opium trader.

Arrest and Release of Missioners

The local magistrate had the priests arrested and brought to prison in the nearby walled town of Fengshan. Here the priests managed to bribe one of their Chinese guards to sneak a secret note to the British ship, still moored in Kaohsiung Harbor. As soon as the British Captain had received the note, he went to Fengshan in person and demanded immediate release of the priests. His demand granted, the Fathers were urged to return to Hong Kong by the same steamer. Father Bufurull did so, because he had become sick in prison and needed medical care. But his companion, Father Sainz was not willing to leave Taiwan so soon. Under disguise he slipped out of Kaohsiung and went to the city of Tainan. Discovered there he was urged again to leave the island. To show his good will he left that city, but instead of returning to Kaohsiung he headed in a South Eastern direction towards the mountains.

During his stay on the island Father Sainz had heard about the aboriginal tribes living in the high mountains of the East. He knew they were Malays related to the Filipinos, among whom he had worked as a young priest. Since the Chinese and Taiwanese had turned him away refusing to embrace the Gospel, per-

haps the Lord would open a door for him among the uncivilized aboriginal races. At the foot of the mountains in a small village named Wanchin (Ten-thousand gold) Father Sainz began to preach again and was received with open arms.

The inhabitants of Wanchin were not aborigines in the strict sense of the word but a mixed race: the "barbarians of the plains" as the Chinese used to call them. They had Malayan features and had lived in the plains before the Chinese had come to Taiwan. But driven back to the foot of the high mountains they had mixed with the Chinese and had taken up the Taiwanese language and Chinese culture.

Appeal to the Imperial Court

When discovered again, the stubborn missionary refused to leave and appealed to the Imperial Court at Peking. Just a few years before 1864, the official commencement of diplomatic relations between Spain and the Chinese Empire had taken place as a result of the conclusion of the Tientsin Treaty. Father Sainz therefore, was allowed to stay by Imperial Order. In the person of Andre Chinchon (later first Vicar Apostolic of Amoy) the energetic missionary soon had a valuable helper. Other priests arrived and the Spanish Dominicans were able to extend their missionary activities. In 1869 they built their first church in Wanchin village, which is today still a famous landmark of Southern Taiwan. Its architectural style is a mixture of Spanish and Chinese design. A few years after the completion of Wanchin Church, Father Sainz left for Manila, and due to bad health, the

result of the many ordeals and hardships he had undergone he did not return to Taiwan, but stayed at Manila as pastor of the local Chinese Parish of Binondo. Father Chinchon became Father Sainz successor as Superior of the Taiwan Mission until 1883, when he was elected Bishop and appointed first Vicar Apostolic of the newly erected Amoy Vicariate. The island of Taiwan, which was inhabited by the Hoklo-tribe hailing from Amoy and South Fukien speaking the same dialect, remained a part of the Amoy Vicariate for years to come. But while the Dominican Missions of Fukien Province flourished, the mission on Taiwan was not quite so successful. This was partly due to the unrest and banditry prevailing on this remote island while it was governed by the Manchu Court. In 1895, after the Sino-Japanese War, the island was ceded to Japan by the Peace Treaty of Shimonoseki. The Taiwanese unwilling to become Japanese colonials, declared their island Province an independent Republic and organized military resistance to the invading Japanese Imperial troops. The Taiwanese were subdued only after a year of bloody and ruthless fighting in which even the aborigines took a heroic part.

Model Japanese Colony

Under Japanese iron rule, Taiwan, which had become the first colony of the Japanese Empire, was completely modernized. Roads were opened, railways were built, modern industries were developed. By building dams and irrigation projects the Japanese improved the vast agricultural resources. The Japanese

certainly strove hard to make Taiwan, a model colony. It cannot be denied that the Japanese brought great cultural, industrial and economical development to the island. But in spite of all this progress, the Taiwanese remained colonials. Even though they had a Japanese passport, they were considered second-rate citizens and had no voting rights whatsoever. No governmental-office, not even the lowest of a village-burgomaster, a police-officer or that of a principal of an elementary-school was open to them but was reserved instead for Japanese immigrants, who had settled on the island in ever increasing numbers.

According to the official Japanese census, of Oct. 1st, 1905—ten years after the Japanese occupation—there were 56,681 Japanese registered among Taiwan's population of 3,039,751, whereas in 1943 the Japanese numbered 397,090 in a population of 5,872,084. Thus statistics show that Japan was attempting to make Taiwan a Japanese province. While Japanese nationals were encouraged to immigrate, the Taiwanese were encouraged to return to the China Mainland, from whence their ancestors had come, or to emigrate to the Philippines and other Southeast Asian countries. Though the Japanese opened hundreds of elementary schools and made education compulsory, higher education was almost completely reserved for Japanese descendants and a few Taiwanese of the better class. The only profession open to the Taiwanese was medicine but only a very small number of them were granted permission to register at Japanese universities.

First High School for Girls

During Japanese rule the Catholic Mission was not able to make any progress for the Spanish Dominicans were restricted in their work by the ever vigilant Japanese constabulary. Taiwan remained part of the Vicariate of Amoy until July 13th, 1913, when it was proclaimed a Prefecture Apostolic and Rev. Clemente Fernandez, O.P. was named its first Prefect Apostolic. On April 10th, 1917, he opened Blessed Imelda College, the first High School for Girls, staffed by the Spanish Dominican Sisters, which until today is one of the most outstanding Girls Colleges on this island.

The Foreign Bishops and Prefects had to resign according to an agreement between the Japanese Imperial Government and the Holy See in 1941, that all the Bishops and Ordinaries of Japan had to be Japanese citizens. On March 20th, 1941, Taiwan got its first Japanese Ordinary in the person of the Right Reverend Joseph Atowaki. Immediately after the Pearl Harbor Incident the Spanish Priests and Sisters were arrested and interned regardless of the fact that Spain was a neutral country. Released later, they were restricted in their missionary activities throughout World War II, and strategic places, such as harbors, coast-towns and places of military institutions were forbidden territory for them. Even the Christians and recent converts were suspected of sympathy with Allies. After the terrible destruction wrought on Hiroshima and Nagasaki by the atom bombs Japan surrendered unconditionally. According to the resolutions taken at the Cairo Conference the island of Taiwan was restored to China.

True Democratic Freedom

The Chinese gave political and social equality to the island population. More schools were opened, new industrial plants were developed. By free democratic elections held on the island, local self-government was introduced. Benefiting from this true democratic freedom the Catholic Church in Taiwan has seen a rapid growth since 1945. In that year there were only 9,383 Catholics among a population of 6 million. They were administered by eighteen Spanish Dominicans and three native Taiwanese priests. But in 1940, when the Chinese Mainland had been over-run by the Communists, the Chinese National Government under the leadership of Generalissimo Chiang Kai-shek settled down on Taiwan soil and this beautiful island saw an immigration of nearly two million civilians and an army of approximately 600,000 men from the mainland.

Among the number of immigrants there were some 2,000 Catholics. The Sacred Congregation of the Propagation of the Faith at Rome took steps to reorganize the Catholic Missions on Taiwan and on Dec. 30th, 1949, the island was divided into two Prefectures Apostolic, those of Taipei and Kaohsiung. The Spanish Dominican Fathers, who had been missionaries for all Taiwan and entrusted with Kaohsiung Prefecture were recalled to the South. Msgr. Josep Arregui was appointed first Prefect Apostolic of Kaohsiung, Taipei, the capital of Taiwan and of Free China as well, was entrusted to the Chinese Congregation of the Disciples of the Lord and to the Chinese Native Clergy.

In the following year, Aug. 10th, 1950 the northern part of Kaohsiung Prefecture, i.e. the central part of Taiwan with its capital Taichung was made the Prefecture Apostolic of Taichung and ceded to the Catholic Foreign Mission Society of America, Maryknoll. Two years later, on Aug. 7th, 1952, two other Prefectures were established. Chiayi, just north of Kaohsiung, was given to the Chinese Native Clergy and the Chinese Bishop, Most Rev. Thomas Kiu of Yangku, Shantung province, was appointed Administrator Apostolic. Hualien Prefecture in the East of Taiwan was entrusted to the priests of the Foreign Mission Society of Paris and Most Rev. Andre J. Verineux, Bishop of Yingchow, Manchuria, was named Administrator. On the same day the Prefecture Apostolic of Taipei was raised to the rank of an Archdiocese and Most Rev. Joseph Kuo, of the Disciples of the Lord, was elected first Archbishop.

Volunteers for Mission Work

The island of Taiwan now has five ecclesiastical districts, the Archdiocese of Taipei and four Prefectures Apostolics: Kaohsiung, Taichung, Chiayi and Hualien. Since 1952 quite a number of Chinese priests, who either fled the mainland or finished their theological studies in foreign seminaries and universities, have come here. Foreign priests of various orders, congregations and societies who had been expelled from the mainland, and even a few Bishops, ousted by the Reds have also volunteered for mission work on Taiwan soil.

The five Ordinaries also invited a number of foreign Brothers and Sisters Congregations to open Catholic Schools, Hospitals and Dispensaries. The foreign and Chinese priests—many of them had been experienced missionaries on the mainland prior to their expulsion—strove hard to start new missions in all their districts. Soon the country-side of Taiwan was dotted with newly opened missions, churches, chapels, hospitals, dispensaries, libraries and even a few Catholic Schools.

The number of baptisms increased year by year. Taiwan, which had only 9,389 Catholics in 1945, now has 144,731. Today the Catholic missionaries are working among all four ethnic groups of the island-population: The seven million Taiwanese or Hoklo, who immigrated from Fukien province; the one million of Hakka descent, hailing from Kwangtung Province; the two million of mainland Chinese, immigrated since 1949, and last but not least the 160,000 aborigines, former head-hunters of Malayan stock and culture.

Today there is no part of Taiwan without a Catholic Mission. The priests have learned the local dialects and even the strange languages and tongues of the aboriginal tribes. They have become acquainted with the local people, with their customs and their superstitions. After ten years of strenuous work the future of the Church looks bright. The harvest of souls is ready for reaping (not to mention the first native vocations for the priesthood, Sisterhood and Brotherhood).

Centenary of Modern Missions

To mark the centenary of modern mission in Taiwan, His Eminence Cardinal Gregory Peter Agagianian, Pro-Prefect of the Sacred Congregation of the Propagation of the Faith, made an eight-day visitation-tour through the island at the end of February this year. The Nationalist Chinese Government accorded him the full honors of a state-reception. The Cardinal toured the island from North to South and from West to East. He met all the Bishops, the priests, Religious and Sisters. Everywhere the Catholics, old and new, offered him a warm welcome. On the eve of his departure the Cardinal said in his farewell-speech:

"This visit has been a short one but one which will, live long in my grateful memory. It has afforded me an opportunity to witness everywhere a free people, freely expressing religious convictions, freely nurtured and freely accepted. What I have noticed here is truly impressive and all the more so when one considers that practically all has been

achieved in the short time since the Government of the Republic of China has moved its seat here. . . ."

The Spanish Dominicans of the Philippine Province, now staffing the Prefecture Apostolic of Kaohsiung supported since 1954 by Chinese, German and Austrian Dominicans, complete the centenary celebration this month. For the last hundred years they have labored on this island, preaching the Gospel and sowing in tears the seed, which growing and bringing forth fruit hundredfold now.

Truly this island, which has been called Formosa i.e. the beautiful, by the Portuguese, the first foreigners to land on its shores, has become—Cardinal Agagianian put it in his farewell-speech—Formosior (more beautiful) and even Formosissima (the most beautiful) because of the high spiritual values implanted here by the Holy Church and Her ministers—the missionaries—freely nurtured and freely accepted by a free people of an ancient civilization and of a high cultural standard.

"The Necessity of the Apostolate"

Surely the duty of charity that binds us to God demands not only that we strive to increase with all our power the number of those who know and adore Him in spirit and in truth but also that we bring under the rule of the most amiable Savior as many as possible, in order that from day to day, "the profit in His blood" may be more fruitful, and that we may likewise render ourselves more acceptable to Him to Whom nothing can be more acceptable than that men be saved and come to a knowledge of the truth

— Pope Pius XI; RERUM ECCLESIAE

An understanding of traditional art and architecture is essential to the development of native Christian art —

ACCOMMODATION IN CHURCH DESIGN

— By Rev. Karl Freuler —

THE way in which the Church is carrying out Christ's command for missions to the non-Christian races is an essential factor for the acceptance or the rejection of the Christian ideal. The Lord in his plan for redemption envisaged the cooperation of the Christian world in order to realize His kingdom on earth. The religious propagandists—layman or priest—blessed with apostolic eagerness and equipped with knowledge in many branches of the Christian science are bringing the Gospel, to people here in the Far East who already possess a rich cultural heritage. This is a big advantage as long as a missionary realizes the values of a heathen culture and accepts them as a point of contact in his preaching of the gospel; otherwise it might eventually result in painful setback in cases where he is either not interested in these cultural conditions or even despises them.

When some thirty years ago the colonial areas became more discerning, more independent and started to slip away from the Western nations—which originally made up the Christian occident—this new situation created difficult problems for the Catholic Missions. In missionary circles the question of accommodation, adaptation and readjustment of the Christian gospel in regard to the pre-Christian heritage of native races was discussed with scientific foresight and pastoral

consciousness. Spiritual definitions and treatises of a theoretical and practical kind were published and perhaps one of the most valuable is that of Cardinal Constantini concerning the adaptation of Christian art to the artistic heritage of a country or race. I would like to state specifically that his theoretical writings are rightly recognized everywhere and will retain their general validity. The fact remains however that he has been wrongly interpreted here in the Far East, with the result that we have not only failed to promote but also have hindered any development of genuine Christian art—a misinterpretation Chinese priests are frankly admitting nowadays.

I would like to explain this in the following way: Art is a living thing which crystallizes *hic et nunc* the philosophy of life of a certain race. In the same way as life is developing, the living art of our day is tied up with its traditions. Their roots can be traced back thousands of years. To renounce such a sound development arising from a tradition would be a mistake. To isolate a certain phase of the development of a tradition and to make it "absolute" (to consider it as eternally valid) or a classical form would be a still more fatal mistake.

This is the mistake that has been made here in the Far East. Semin-

aries and Universities were built in China as replicas of Chinese palaces of olden times, chapels and churches were built like heathen temples for reasons of false respect towards a once living, and now dead, world of form. As the dead could not be revived this phase of construction became a purely historical feature after a very short period. Today, these buildings have to be considered as the work of romantic dreamers.

Accommodation in architecture is not simply a question of adopting the traditional architectural attitude of a certain race. This is rather the last, the most subtle, the most spiritual and the most artistic problem, with which a conscientious architect has to cope. For ten years I have been working professionally and exclusively as a practising architect in Taiwan, Korea and Japan. Consequently I would like to discuss here the question of accommodation—drawing upon my experiences—touching on points which are normally not dealt with in scientific publications. These questions are concerned with adaptations to material ideals and pastoral pre-conditions.

The Material Pre-Conditions

A certain adjustment must be made in regard to the climate of the country: heat, frost, humidity, earthquake, typhoons, etc. This adjustment appears to me to be of the utmost importance since it determines the quality and usefulness of a building. To find suitable solutions particularly for the problems posed by the four seasons one needs years of experience. For a conscientious architect who is not satisfied with what has been done so far, this is a life-

time task. The Japanese house for instance, cannot serve as a good architectural design since it was developed for living in a warm climate which has not changed substantially in the meantime. It doesn't matter how artistically valuable certain classical buildings as the Katsura Palace or the teahouse may be (including their irresistible influences on foreigners); when it comes to the question of living in these buildings nowadays they are obsolete for climatic reasons.

Adjustment must be made in regard to landscape in the construction in wild regions or in rural landscape as it is completely different from that in the villages, towns or cities, where town planning on the one hand restricts the aspirations of the architect while on the other hand it sometimes opens up magnificent possibilities of artistic creativeness. Eastern people, through Buddhism, have developed a great respect towards nature and its changes; they consider themselves as a part of nature in which they are living. This is one of the reasons why a building is supposed to beautify, to enrich and refine the landscape. A sacred building therefore should dominate a certain area in a most natural way.

In regard to working methods, adjustment is necessary, as it is futile to expect the same work from an apprentice as one could reasonably expect from a skilled laborer or expert. The design of the architect will therefore be handicapped by these minor obstacles existing in certain regions and races. All refined and elaborate designs are useless if they cannot be carried out, or at least not in the way they have been planned.

As for local materials, their careful selection and their use is determined mainly by the climate; no brickwork in earthquake areas, no concrete work in humid zones (except with expensive insulations)• no steel structures where transport costs are high, no timber structures in termite areas. These are some of the points which will render useless many of the plans of architects working for the missions at home.

When I mention the adjustment towards the aesthetical sensibility and perception of race and its artistic genius, I mean the "idealistic pre-conditions" which in Japan this means to analyze the principles of Japanese architecture, to look into history and find out which specific elements can be found repeatedly in the secular and sacred architectural traditions.

In the following paragraphs we have three principles: The first principle deals with the specific texture and structure of building materials. Timber, stone, bamboo should be used in accordance with the inner structure without oppressing and camouflaging their particular characteristics. In Japan there exists somehow a cult for the beautiful surface texture, the wood: soft and velvety, the stone: hard and cold, the delicate bamboo: upright and proud.

The second principle is that simplicity and purity of construction should be observed. The function of bearing, of fillings and of connections are clearly expressed. The building is transparent, which means that the exterior is a reflection of the interior. The rooms as such, and as a part of more complex arrangements should

have simple lines, without any cosy corners and special interpenetrations.

The third principle is that the building should be planned with nature in mind. Beautiful trees, rocks, waters or hills are treated either with indulgence or carefully put out of the way. Any hardness and violence is avoided in the interrelation between building and landscape. Only temples and sometimes government buildings are strongly concentrated in a symmetrical way to express power and representation. These principles of old Japanese art are today the general conception of good architecture all over the world and accepted with enthusiasm by architects as the creative elements of our time. Even modern materials such as glass, steel and concrete are used with great understanding, subject to these timeless norm.

Today the secular Japanese architecture is of considerably high standard and can compete with the architecture of any other Western country. The Japanese have succeeded in combining tradition and modern technique in a most inspiring fashion. They have thus found a solution towards "accommodation" which seems to indicate the only possible approach to a future art in Japanese church architecture.

The Pastoral Pre-Conditions

In building a church one has to consider the religious life of the parish—that means the liturgy. The church is the house of God for the faithful. For the pagan it has only an attractive, demonstrative and catechetical value. Within the house of God the liturgical life is practised. All through the year the members of the parish

assemble around the altar, listen to the words of God, receive the Sacraments as well as the Sacramental, and perform private devotions in quiet self-chosen hours. The room is built around the elevated altar, the heart and the centre of the parish on which the Holy Mysteries of our Salvation are celebrated. The church therefore is a common room—in contrast to the temple where the individual believer or only a very small group has an opportunity to show reverence to his god—focussing its direction towards the altar and thereby enabling the common man to be in spiritual communion with the priest. The church room can influence and elevate the feeling of a community, in the sense that believers don't exist any longer as individuals but as one religious unit towards God. The Japanese soul is isolated in religious matters, it is individualistic, it likes to build up its own private world to the exclusion of the outer world. This consciousness of a union, the subordination to the religious unit, a Christian responsibility to Brothers before God, the adherence to the Mystical Body of Christ of all those baptized and those longing for baptism are realities which are difficult to practise.

As the Japanese are easily influenced in political and economical methods in such a way that they can subsequently form a powerful unit, with patience, clever direction and education on our part, these people can be guided from religious eccentricity to the *communio sanctorum*. The holy liturgy of our church is a means and a way to this goal and the liturgical room the ideal environment. Very often it seems as if the gospel is rather a question of social and caritative endeavor while the sacramental

is considered only afterwards as necessary deepening of a very superficial working routine.

The Question of Christian Art

Here we have arrived at a point where the question of a Christian native art has to be brought up. It is sheer nonsense to think of Christian art and to talk exaltantly about it in places where Christianity still is so very rudimentary. Christian art can only be expanded on the basis of deep living devotion and as a result of Christian communal life—a *gratia data* of heavenly love.

When we see, for instance, how once Christian countries like France are producing miserable results in church architecture—with a few exceptions—how can we expect the existence of a flourishing sacred art in pagoda Japan? One should not try to force Christian art by artificial means or to kill poor starts and successful individual achievements by means of harsh criticism, and praise instead poor results as native art for sentimental reasons. One should have patience and pray. Pray for the conversion of Japan and its great artists—to whom our Lord in due course will send creative inspiration. What astonishes me is the superficial way the question of Christian art in missions is dealt with in foreign publications and by incompetent writers. The people of Europe have been there for years that there is already a flourishing Christian art to be found in Japan yet every missionary here knows that it does not exist at all.

How many Koseki Christmas cards and Hasegawa madonnas painted in silk are circulated all over the world

enthusiastically accepted for their exotic beauty? This is a harmless everyday graphic art which has nothing to do with Christian art and which is more closely related to the *Bon Dieu* series of St. Sulpice than to any of the Japanese trends in art. Christian Japanese art can only be expected from an exceptionally devout artist, who is supported by a community practising liturgical life. Basically, it is not a question of whether one or another picture is liked by Japanese Christians or whether a Christian presentation provides them with a better incentive for prayer. It is simply a question of truth: is it art, is it Christian art and is it an art of the Catholic Church in Japan? Expressed in different words: does this presentation comply with the formal laws of art, does it give a true, clear and unadulterated representation of our faith; and is it a way of presentation based on the living tradition of the Japanese people? Japan is a very young, modern, democratic state. Its civilization is incredibly vital and progressive, its art in painting, sculpture and architecture can be compared with the best works of the West. As to their philo-

sophy of life it is deteriorating towards secularization and materialism. Its temples are the banks, the factories, the theaters, the department stores; its new mass religion is looking for paradise on earth.

In this godless world Christianity is expected to get a foothold. By preaching the gospel, God's overflowing love should be dropped into the hearts of the Japanese people. Thus preaching of the Gospel has to be adapted for this modern world. As a small group, Christ's Church has to demonstrate its inner power and timeliness, the freshness and magnificence of its philosophy, its wealth for now and for eternity, in a living and amiable way by means of their members and their works. For Christian architecture and Japanese art in general this means that they must not be either historical in a Western way, or neo-classic in the Eastern way, but fresh, daring and as beautiful and captivating as the modern Japanese art of our century. This vision of the future is still ours to achieve by hard and responsible work: living adjustment to living art.

Respect for Native Art

... Another end remains to be achieved; and We desire that all should fully understand it. The Church from the beginning down to our own time has always followed this wise practice: let not the Gospel, on being introduced into any new land, destroy or extinguish whatever its people possess that is naturally good, just or beautiful. For the Church, when she calls people to a higher culture and a better way of life under the inspiration of the Christian religion, does not act like one who recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit.

— Pope Pius XII; *EVANGELII PRAECONES*

The recent international study week on Mission and Liturgy held in Nijmegen is described in detail by a participant —

A STUDY WEEK ON MISSION AND LITURGY

— By Rev. Parmananda Divarkar —

THE first International Study Week on Liturgy in the Missions, jointly organized—in answer to an urgent need—by the Institute of Mission Apologetics of Manila, the Missiologic-al Institute of the Catholic University of Nijmegen and the Interdiocesan Liturgical Secretariat was recently held in Nijmegen, Holland. Thirty-seven missionary Bishops, several other Prelates, including Superiors General of mission-sending Societies, and about one hundred priests chosen from the vast mission field and invited as experts on liturgy and missiology attended the sessions.

As is well known, the momentous changes, political or otherwise, that have taken place in so many mission territories since World War II, have created a bewildering variety of problems. What is not so obvious is that the very multiplicity of the difficulties to be faced has had the salutary effect of drawing the attention of the missionary from the many particular activities that claim his care, back to the heart of apostolic endeavor and to the primary meaning of the Christian life. Hence a growing concern in missions for the essential duty of the worship of God, and a new realization of the value and function of the Liturgy as the official worship of the Mystical Body, Head and members. It was this concern and realization that took so

many Bishops and missionaries away from their manifold preoccupation to meet together in Europe and consider seriously the crucial question of the Liturgy in the Missions.

The Inauguration at Nijmegen

The Study Week was inaugurated on September 12th by His Eminence Cardinal Gracias, Archbishop of Bombay. After a brief but cordial welcome from Msgr. Mulders, Director of the Missiologic-al Institute, the Cardinal delivered a masterful inaugural address in which he presented a balanced review of the main trends of current liturgical thought and traced the lines along which the studies of the Week were to proceed. The address, available in English, French, German and Italian, was followed by a short exposition on the theme "Mission and Liturgy," given in Dutch by Msgr. Blomjous, Bishop of Mwanza, Tanganyika territory, Africa. The function ended with a reception by the Mayor of Nijmegen and a concert.

On September 13th, the participants led by His Eminence the Cardinal made their way to the village of Uden. After a touching reception by the authorities and the people, they settled down in a well-appointed Retreat House where arrangements had been made by Dr. Lucas Brinkhoff, OFM of the Liturgical Secretariat.

In a spacious pavilion that left nothing to be desired in efficiency, comfort and appearance, Father John Hofinger, S.J., Director of the Institute of Mission Apologetics in Manila, outlined the procedure of the sessions and reviewed the daily program. Both procedure and program, however, were altered in the course of the week, in accordance with the needs of particular circumstances, for all present were determined to draw the maximum profit from the meeting and to justify the many sacrifices and great generosity that had made it possible. Among the benefactors, the German Bishops were outstanding, but there were a host of others, and not the least were the priests, seminarians and lay people who labored ceaselessly before and during the congress.

His Eminence the Cardinal set the example by devoting all his time, talent and energy in order to secure the best results from the deliberations, and was competently assisted by Father Hofinger who with unflagging zeal, tempered with inexhaustible patience, directed the sessions.

Objectives and General Trends

The purpose of the Study Week had to be clearly defined and frequently called to mind. In times past the liturgical preoccupations of the missionaries had often been confined to a concern for dispensations from the observance of prescriptions and the performance of ceremonies, so as to be free for the 'real work.' The Study Week was not concerned with simplification for the sake of brevity or mere convenience, but only in so far as it was conducive to the proper worship of God and the good of souls.

While drawing inspiration from the modern liturgical movement the participants certainly did not intend to dabble in novelties or to give vent to an unbridled zeal for reform. Their idea was not to draft petitions to Rome, or even to pass resolutions. They had come for a week of study, to face courageously the liturgical problems of the missions and to search for solutions that had the support of tradition and authority.

There was an air of confidence tempered with caution pervading the Study Week, and all who were present were heartened by the extraordinary interest and the positive approval of the Holy Father. On the Inaugural Day a cable was received from Rome couched in the customary official terms; but subsequently another and lengthier communication arrived, from Cardinal Tardini addressed to Cardinal Gracias which read: "Our august Pontiff approves the subjects that have been proposed for consideration at the international study meeting on liturgy in mission lands and earnestly exhorts the bishops and their religious associates who under your auspices have applied their minds to so important a matter, that, for the spread of the kingdom of Christ by cleaning and enlightening souls and uniting them to God, they should with great diligence and insight draw upon the treasures of the Sacred Liturgy. He invokes on the noteworthy undertaking the spirit of grace and prayer, whilst he imparts one more apostolic benediction as a token of a plentiful spiritual harvest."

The Holy Father could expect no better thanks for his paternal solicitude and encouragement than the sincerity and seriousness with which

the congress applied itself to the problems before it. What greatly helped the deliberations was the general agreement on basic principles and attitudes and even on many concrete points. It was particularly heartening to see how often the practical conclusion of the missionary in the field was in accord with the theoretical solution excogitated by the expert. It strengthened the conviction that what was ideally the best liturgically was also the most practically effective in the particular circumstances of the missions.

On the other hand, since one of the guiding principles was precisely that local conditions should be taken into account in the liturgy, and that these conditions differed from place to place, it was obvious that many points of interest could not be dealt with at the international level. The fallacy of generalization was often called to mind,—but often forgotten.

Urgency of a Liturgical Renewal

The first day of study, September 14th, was dedicated to basic principles. Father Schutte, Superior General of the Society of the Divine Word spoke on the primacy of the spiritual in missionary activity, and Father Andre Seumoio, OMI, Professor at the College of Propaganda, analyzed the liturgical problem in the light of mission history. There followed a number of reports covering the situation in various mission fields which were presented by Msgr. Fernando, Bishop of Tuticorin, India, Msgr. van Melckebeke, CICM, Apostolic Visitor at Singapore, and Msgr. Nelson, OSB, Bishop of Stockholm.

From the reports it would be seen that the Church has in various ways,

become concrete. And the most important ways in which the church has become concrete are not those that indicate material progress, such as the erection of magnificent buildings but since ultimately the world is brought to God, all effort should be orientated to the liturgy—to the worship of the Father taking concrete form in the Church. One could compare the circumstances in which the concrete form was conceived in the past, when the Church progressed in time and space and met various human cultures, with the present situation in the missions.

The urgency of the liturgical renewal in the missions was so obvious that the question that disturbed the participants was why the liturgical movement has made so little progress there. It was felt that the present missionary methods did not pay sufficient attention to the liturgy; nor was it feasible either to integrate the liturgy in the present system or simply to superimpose it. The missionary lacked time and the means for such an enterprise. His own formation had not been liturgical; no expert assistance or the required material, such as vernacular versions of the Scriptures, hymns etc., were available to him.

The sophisticated mentality of some of the faithful also created difficulties but ultimately it was a question of re-orientating the missionary himself so that he could come to appreciate the value of the liturgy in his own life and in that of his flock. A re-orientation of missionary methods was also called for. In this connection the 'kerygmatic' or 'apologetic' value of splendid edifices was discussed at length.

Some of the Bishops brought up the difficulty arising from the fact that similar petitions had received different answers from Rome, thus causing confusion about what was really wanted in the matter of bringing the liturgy back to the people. It was felt that some negative answers were due not only to a lack of proper presentation, or of representation, in Rome, but also to some hesitation among the authorities themselves about what was really desirable. It appeared that Rome would appreciate constructive suggestions, made in the proper spirit, if a decision is to be made.

Holy Mass and Sunday Services

On September 15th, after the reading of a report on the possibilities of community participation in the Mass by Msgr. Duschak, SVD, Vicar Apostolic of Calapan, P.I., Msgr. Angelo Fernandes, Coadjutor Archbishop Elect of Delhi, spoke on the community Mass in the mission world. Msgr. Kramer, Bishop of Luanfu, stressed the importance of Sunday services in the absence of a priest, and outlined a pattern for them, based on the structure of the Mass.

The practical and very attractive examples adduced by the speakers on the Mass initiated a discussion on particular features of community participation. The '*Oratio Fidelium*' won universal approval in spite of differences in regard to its theological meaning and its proper position in an ideal arrangement. Its place according to the present arrangements would be after the sermon or during the offertory, and it should contain about six petitions for the general

needs of the Church, after the manner of the Litany of the Saints. Provision is made for the addition of particular petitions for local needs.

Dr. Fischer, of Trier, and Father Schmidt, of the Gregorian, contributed much to this and many other discussions. The experts also made it clear that the *Instructio* of September 1958, was not meant to be the last word in community participation, nor to cover all aspects of such participation, but was solely concerned with song and prayer. It did not make provision for an offertory procession, as neither does the rubrics of the Missal. But this does not mean that such a procession is illicit. The rubrics do not cover the whole of liturgy and their terms must be understood within the limits to which they apply.

A warning was sounded against the danger of concentrating on the externals of participation and neglecting the interior spirit of sacrifice. But with the proper balance, external forms that are 'sincere' are an admirable help in fostering the right attitude in worship. The need of sincerity in the liturgy was often stressed, specially in connection with the use of the vernacular. Older men with a wealth of experience, like Fathers Hofinger and Clifford Howell, were particularly eloquent on this subject. Antiquated forms that had lost their meaning and function should generally be discarded in favor of authentic expressions. A sincere liturgy, however simple, appeals even to the sophisticated—even, it was said, to the priest himself—once they are introduced to it. But it is easier to begin with children.

Baptism and the Sacraments

The September 16th meeting which was dedicated to the Sacraments, began with a general discourse by Msgr. van Valenberg, OFM, Cap., who also assisted the Cardinal in all the sessions. Father Dijker, SMM, from Indonesia, provided abundant material on the restoration of the catechumenate within an appropriate liturgical framework, and the reform of the rite for the Baptism of infants, with suggestions for a special formula for emergency Baptisms. Msgr. Eugene D'Souza, Archbishop of Nagpur, closed the day with a paper on the possible restoration of the Diaconate as a permanent state.

The discussion on the Diaconate made it clear that it was a serious venture that could not be lightly undertaken, and that much depended on local conditions and needs. No general conclusion on this topic was formulated. On this, as well as other points, it was agreed that it was for the Bishop, who had the responsibility before God for his flock, to make provision for the particular needs of his people. Even on other subjects where there was general agreement on the desirability of certain measures as for instance, the revision of the Rite of Adult Baptism, it was made clear that there was no intention of interfering with the liberty of local Ordinaries or imposing reforms which they might consider inopportune for their territories.

Again, there were other questions, such as the ideal age for Confirmation, on which, following the lead of Father Jungmann, the congress abstained from declaring itself, because the matter was still under consideration among experts. Nothing was fur-

ther from the minds of the participants than to be in the vanguard of great revolution; the problems before them were too serious to encourage adoption of dramatic poses, and the participants were convinced that tradition, authority and discipline were enough to meet the urgent needs of the missions without resorting to novelties.

One point on which it appeared that we had to learn from the past without slavishly imitating it, was the so-called *discipline arcana* i.e. catechumens should hear the word of God in the beginning of the Mass but should they, and other unbaptized people, be allowed to be present at the Sacrifice? It was agreed that the very notion of the Sacred Mass demands that it be separated from the profane and common; but the distinction between the two parts of the Mass should be made in some way other than an abrupt dismissal before the offertory. We might mention that a suggestion was made that the first part of the Mass should not be centered round the Altar but as this was not discussed among all present, a decision could not be formed.

The Ritual in the Missions

Msgr. Lino Gonzaga y Rasdesal, Bishop of Palo, P.I., spoke on September 17th, of the importance of a revision of the Ritual and of points to be kept in mind in an eventual reform and adaptation, while Msgr. van Cauwelaert, CICM, Apostolic Vicar of Inongo, Africa, expatiated on local customs that deserved attention in such a reform and adaptation. Father Amaladasam, of Kumbakonam, India, outlined the Church's doctrine on Sacred Music and the possibilities

open to native music in the service of the liturgy.

On all the topics of the day there was unanimous agreement on the principles and also on the caution that was required in any practical move: there was need of an intimate knowledge of local attitudes and practices, and of native artistic principles. The African and Indian Bishops were at pains to stress that even between closely related groups there were differences that could not be ignored.

His Eminence made honorable mention of the labors of foreign missionaries in the field of native art and culture, but it was felt that ultimately the indigenous clergy and laity would have to carry the burden of adaptation, after receiving the required formation, theological or otherwise. Much could still be learned from Europe, but, as Father Gelineau pointed out in regard to music, the patterns to be studied should be the older and simpler ones, which were universally accepted.

Many interesting local customs that were brought to the notice of the congress, as for instance the sharing of a cup of wine in the marriage ceremony mentioned by Dr. Akoa from Ghana, could not be discussed precisely because they were of local origin. However a general rule that might be followed in some future liturgical reform was arrived at, namely, that rubrics should be so worded as to determine the rite precisely and yet leave room for different adaptations in the various ceremonies. Thus they might be universally valid and yet suited to local conditions, without resorting to exceptions. The example of the Oriental

Liturgies was cited, where rubrics are strict but not rigid.

Liturgical Formation

The crucial problem of liturgical orientation that was discussed on the very first day was brought up again on the last day. Msgr. Cordeiro, Archbishop of Karachi, Pakistan, spoke on Liturgical Centers in the missions, and Father Hirtz, C.S.Sp., Rector, Regional Seminary, Brazzaville, on formation of future missionaries.

Practical suggestions were presented by both speakers, and though the concluding formalities left little time for discussion, satisfactory conclusions were arrived at. The great and obvious need was the integration of the liturgy in the spiritual life and whole Christian outlook of priests and people. From the earliest catechism lessons, through college and seminary, to the retreats and recollections for mature laborers in the vineyard, no effort should be spared to create a sense of the people of God, called together by a sublime vocation to the divine service, which finds its noblest expression in the liturgy centered round the Holy Sacrifice.

In connection with Liturgical Centers a very pertinent suggestion that could not be discussed thoroughly was that of providing centers for experiment, a sort of liturgical laboratory which with due prudence and submission, possibilities within the present discipline and also for future developments could be explored. Such centers could give practical insight to theoretical research and must at the same time be established in already existing communities, such as a school or parish, that were sufficiently equipped for the task.

On this same day, September 18th, the Bishops and local Ordinaries had a private meeting at which they were addressed by Msgr. Thomas Pothacarmury, Archbishop of Bangalore and Secretary of the Catholic Bishops' Conference of India.

Closing Sessions

The above is a very brief summary of the many things that were said and done during the Study Week. It does not cover all the topics discussed and it makes no mention of the many informal meetings, of the contacts and exchanges between sessions, and of the work involved behind the scenes. It suffices now to record here some studies that were made available in writing:

Dr. C. Tilmann, of the Oratorium in Munich, dealt with the problem of the vernacular; Father J. Gelineau with his speciality, psalmody; Prof. Dr. Glazik with the liturgical outlook in the missions of the Oriental schismatics; Fathers B. Luykx, O. Praem., with the question of adaptation; Msgr. Nagae, Bishop of Urawa, Japan, with the liturgical problem in his country, and Father Buhlmann, OFM, Cap., with the same problem in Africa.

At the last plenary session, on September 18th, a Report to be submitted to the Sacred Congregation of Propaganda and embodying the Conclusions of the Study Week was presented to the participants and approved by them. Finally, in the evening, His Eminence the Cardinal delivered his closing speech. In the intimate and almost uninterrupted contact of the previous days, he had already won the hearts of his fellow-laborers, but now he endeared himself even

more to all those who listened to him by the generous way in which he made his own the sentiments of the whole assembly and promised to bring them to the notice of the Holy Father.

"The methods adopted by us," said the Cardinal, "have been both appropriate and fruitful, as may be judged from the excellent results. We have expressed our appreciation most gratefully for all that the Supreme Pontiffs have done to promote the cause of the Liturgy. At this Study Week as a result of fresh light, there has been the resolve to equip ourselves better, and to educate the people entrusted to our care. It is not from conviction that we need any more but intelligent and prudent action."

He concluded by reading to the assembly the personal letter he had addressed to the Holy Father, in which he proposed "to lay before Our Father in Christ my personal report on the proceedings and findings of this very important and representative Study Week..."

"From the report Your Holiness will note that while all the Bishops and priests the world over, and all in the mission lands, are eager further the cause of the Liturgy perfect submission to the Holy See they cannot but help feel that were they to receive certain additional faculties or concessions, the spiritual life of the Catholic community specially in the underdeveloped areas of mission lands will indeed be better served. It is with the greatest confidence, and with unqualified filial affection, that I make this observation—fully assured that Your Holiness will grant to the Church of the Missions such concessions as Your Holiness's judgment think would be con-

ducive to the spiritual welfare and growth of our people”.

The Study Week concluded fittingly with a Solemn Pontifical Mass by His Eminence, in the parish church of Uden.

Translation of Latin Version

We end here with a translation of the Conclusions that were approved in the original Latin version, as representing the opinions of the participants of the first International Study Week on Liturgy in the Missions:

On the Holy Sacrifice of the Mass

1. The privilege already granted by the Holy See to many Ordinaries in the missions, according to which the faithful present at a Sung Mass are allowed to sing in their own language the Ordinary (Kyrie, Gloria, Credo, etc. that belong to the people), might be extended to all mission territories.

Moreover it is thought desirable that permission be given to sing in the vernacular the Proprium also, or in its place paraphrases of the Proprium or appropriate hymns.

2. It is desired that the Ministers (or the celebrating Priest) be allowed to pronounce the lessons of the Mass directly in the language of the people present, and in their direction.

The number of Scriptural passages occurring on Sunday should be increased, so that—with a cycle of four years—the treasures of the Holy Scriptures will be more accessible to the faithful.

The readings and chants of the Mass that are rendered by the Ministers, the choir or by the people should not be repeated by the Priest. (Cf.

the new liturgy of the Holy Week).

3. When a Solemn Mass is not feasible, as often happens in the missions, it is desirable that, for enhancing the solemnity of the liturgical celebration, some ceremonies of the Solemn Mass be permitted, such as the ministry of a Deacon—or of a cleric after the manner of a Deacon—at a Sung Mass, and the use of incense in all the Masses at which the faithful are present. Similarly Bishops should be allowed, according to circumstances, to celebrate a Pontifical Mass with only a Deacon.

4. The so-called Prayer of the Faithful should be restored, and in such a way that prayers are offered in the vernacular together with the faithful present for the great intentions of the Church, both Universal and Local.

5. It seems desirable to have faculties for transferring liturgical celebrations, such as the Rogations, to days which the Bishop finds more suitable according to local conditions.

On the Ritual

1. In general it seems necessary to adapt the rites of Sacraments and Sacramentals to local customs, *servatis servandis*; and first by suppressing rites and texts that are quite at variance with the way of thinking of the local people.

2. It is desirable that the rubrics of the Ritual should determine the structure of the rites, but leave some flexibility in certain ceremonies, so that the rites can be adapted to local conditions by the Ordinary.

3. Blessings that are meant for the benefit of the faithful or of catechumens should be allowed in the vernacular, the Latin text being always added in the books.

4. It is desired that Local Ordinaries, taking into account the customs of their faithful, should compose formulas for blessings, and submit them to the Holy See for approval.

5. The Rite of Baptism for Adults and for Infants should be thoroughly revised; and in the revision provision should be made for distributing the Rite for Adult Baptism into various stages after the manner of the ancient catechumenate; and a more appropriate form of exorcism should be found.

6. The celebration of Confirmation should be such that the Christian community, and particularly the children who have been confirmed as well as their parents, would realize better the great significance of this Sacrament.

7. The Rite of Matrimony should be so embellished as to have no less solemnity than the social function. To this end certain local customs might be introduced—according to the mind of the Council of Trent, and the very rubrics of the Roman Ritual, (VIII, 2,6; The Marriage Rite) should be integrated in the Mass, as has already been done in the Dutch Ritual.

8. Local customs should find a place in the burial rites, *servatis servandis*, and according to the judgment of the local Ordinary.

On Liturgical Formation

1. It is desired that experts in liturgy and missiology should prepare a liturgical manual for use in seminaries and houses of formation of missionary societies.

2. Reviews catering to missionaries should lay more stress on pastoral liturgy. There should be frequent

meetings on this subject to which experts should accordingly be invited.

3. Ordinaries and Superiors should see to it that experts are prepared for the missions.

4. Liturgical-Pastoral Centers should be erected in mission lands. And it was pointed out that the collaboration of the Centers would be greatly facilitated if there were some sort of general center in the missions.

5. It would be a great advantage to have some missionaries appointed as consultors in the Sacred Congregation of Rites. And it is desirable to have experts sent by Rome to the missions for the instruction of missionaries in the liturgical apostolate.

6. Since the liturgy depends on the word of God, the efforts made to translate the Bible into the vernaculars should be encouraged; and the faithful should be initiated in the fruitful reading of the Scriptures.

7. It is desired that in the various mission territories there should be a pastoral manual that gave due importance to the liturgy.

8. The Collectanea of the Congregation of Propaganda and the so-called Sylloge should be reprinted, so that it is again available to missionaries.

These were the conclusions of the Study Week. The summaries of the various reports that we delivered at the Nijmegen Conference and which appear in this issue of *MISSION BULLETIN* will give some idea of the wealth of material presented at the Study Week.

The summaries of the papers have not been submitted by the speakers themselves, but represent an earnest attempt on the part of the organizers to capture in a brief space the leading thoughts of each study.

The inaugural address to the delegates at the Nijmegen Study Week on Liturgy expresses the hopes of all missionaries —

Purpose and Aims of A Liturgical Conference

— By His Eminence Valerian Cardinal Gracias —

ONE of the distinguished participants in this Study Week remarked to me that to preside over a Conference of this type and direct its proceedings, with intelligent interest and understanding, priestly prudence and Catholic sense, is indeed a difficult, delicate and responsible position. I agree with him; for I feel that Liturgy among the ecclesiastical subjects is handicapped by a certain amount of vagueness, created not by Theology but at times by the exaggerated, though well-intentioned, fervor of enthusiasts. In India, in theological circles, it is being said that missionaries in particular will eagerly await the results of this Nijmegen Study Week. We have in this Assembly experts—Bishops and priests—who have devoted their scholarship and pastoral zeal, over the years, to the cause of the Liturgical Renewal. There are others, beginning with myself, who have no particular competence in this field; but we have traveled thousands of miles if only that we may learn from others how we may best increase the faith and devotion of our people—through the Mass, the Sacraments, Sacramentals, Ceremonial, Music.

Whereas before there have been other fruitful Liturgical gatherings, I believe that this is the first Study Week in respect of missionary problems. We are grateful to the or-

ganizers that an opportunity has been given for the voice of the Church in the Mission Lands to be heard, not as mute listeners, but as active participants.

It is not infrequent that well-meaning and zealous foreign missionaries are more Eastern than the Easterners themselves; with the result that both their sincerity and psychological insight are unfortunately in question in non-Catholic circles. It is not only a question of Theology and the knowledge of the Liturgy that count, but also the ability to feel, as it were, the pulse of the people and to gauge their reactions. The Easterner has been known through the centuries, at times for the better, at times for the worse, for his patience and the habit of hastening slowly; though today under the impact of the West he is being drawn into the whirl of speedy reforms.

We have gathered here to engage ourselves in fruitful discussions, not to anticipate by any means the directions or the decisions of the Holy See, much less to bring pressure on the higher ecclesiastical authorities.

The "*Quaedam Reflectanda*" distributed by the Organizers among the participants are certainly not Proposals, much less Conclusions. They are just "Aids" and no more, to help us to think aloud and to feel

our way in formulating certain desires or recommendations to be submitted, if convenient, to the consideration and judgment of the Holy See. Yet the desire for reform and adaptation is quite in keeping with the nature of the Liturgy and the mind of the Church.

As a Christian Magna Charta, in this and allied matters, there will ever stand out the clear command of St. Paul to the Philippians: "Whatsoever things are true, whatsoever honorable, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame if there be any virtue, if any praise, think on these things." (Phil. IV.8). The great Fathers of the Church from Justin and Irenaeus to Chrysostom, Brazil, the two Gregories, and Augustine—maintained that "matter is susceptible of salvation" and found even in the rites of paganism elements acceptable to their higher faith. Nor can such development be stopped at a certain moment in history.

"As Christ assumed a real human nature, so too the Church takes to herself the fullness of all that is genuinely human, wherever and however she finds it and transforms it into a source of supernatural energy." (Allocution of Christmas Eve 1945). This quotation refers no doubt to the life of the Church in general. But like the life of the Church the liturgy is not a question of archaeology.

Principles Enunciated by the Church

Lest our deliberations should receive undue public notice, we have taken the trouble to retire, as it were, into the desert, for a whole week

away from the Press and curious teners and questioners, away from such who would attempt to be more Catholic than the Pope. There is no intention on my part to stifle free discussion or to choke off freedom of expression; but there is the manifest desire and will to relate the explications of the themes and the debates to the fundamental principles enunciated by the Church in the sphere of the Liturgy.

Perhaps it might be useful to bring in mind a fundamental point before we begin operations. In the history of all progressive movements in the Church, whether it be in Theology, the Liturgy, or the Lay Apostolate, we might remind ourselves that there is wisdom in hastening slowly, that the mills of Rome grind slowly but steadily. If God is infinitely patient with man, there is no earthly reason why we should be impatient with ourselves. A new Liturgy cannot be artificially created and imposed; it must be the result of organic development, a development that remains faithful to the fundamental structure and laws of the Christian liturgy which go back to the origin of the Church and have partly been taken over from the Jewish liturgy. Adaptation should be a "life process": it cannot be a blue-printed, *a priori* affair.

The mission countries represented at this Conference are: Africa, India, Pakistan, the Philippines, Korea, China, Burma, Japan, Ceylon, Malaya, etc. We have to bear in mind how different, and vastly different are the cultures of the various countries represented here. For example, in our desire for Liturgical Adaptation some might be tempted to the

that we ought to propose to the Holy See a certain measure of simplification in some aspects of our Ceremonial because it is felt that the non-Christians may be better drawn to it; and also because our own Christians may not be up to the complicated ceremonial to which Catholics in the West have been accustomed. But against that, it is noticeable in some mission lands how much, among us in India, both Catholics and non-Catholics appreciate even long ceremonies and complex ritual, if conducted with decorum and dignity; how much they appreciate long substantial sermons, so that they get their money's worth, as it were. Obviously it is of prime necessity to realize that no progress can be made in Liturgical Reform unless it is preceded by sound and sustained instruction.

Cultural Affiliations

The ancient tradition of the Church may be said to be a universal tradition, since it first arose at the point where East and West met and it derived its inheritance from them both. And if we look at the Catholic tradition in detail we shall see how this duality runs through all the different aspects of its life. No doubt the Roman rite which has outlived and absorbed the other Latin rites bears an indelible mark of the Roman spirit in its simplicity, its severity and its concision. But this does not mean that it is only adapted to the worship of modern Western man, or that its spirit is alien from that of the East. On the contrary, it gives it a classical, universal, and supertemporal character which is accentuated by its music, which is so remote from the modern West. For what has the Mass to do with Western culture? It

is the eternal offering of an eternal priesthood—"without father, without genealogy, having neither beginning of days, nor end of life, but like the Son of God, continuing a priest forever." (Heb. VII. 3).

It is impossible, therefore, for us to understand the Church if we regard her as subject to the limitations of human culture. For She is essentially a supernatural organism which transcends human cultures and transforms them to her own ends. She can take whatever forms and institutions she needs from any culture and organize them into a new unity which is the external expression of her spirit and the organ of her mission to the world. If it is the case, the question we have to ask is not whether the particular elements of this unity are derived from East or West—but whether they are fit instruments of the Church's supernatural purpose. If so, they entirely transcend the sphere of political nationalism and national culture.

The Church, as a divine society, possesses an internal principle of life which is capable of assimilating the most diverse materials and imprinting her own image upon them. Inevitably in the course of history there are times when this spiritual energy is temporarily weakened or obscured, and then the Church tends to be judged as a human organization and identified with the faults and limitations of its members. But always the time comes when she renews her strength and once more puts forth her inherent divine energy in the conversion of new peoples and the transformation of old cultures. At no time can we expect this work to be unopposed. But the conflict is not

really one between East and West: It is the old conflict between the spiritual and temporal powers.

Liturgical Movement

"The liturgical movement will one day be recognized as one of the most characteristic phenomena of modern Catholicism." (Dom. O. Rousseau, *Histoire du mouvement liturgique*, ix.) We should see in it "a sign of the providential dispositions of God for our time, of the presence of the Holy Spirit in the Church....." (Pius XII, Address to Assisi Liturgical Congress), "a sign of vitality" (John XXIII).

The purpose of the liturgical movement is to draw the faithful to a more active participation in the liturgical life of the Church. Hence its essentially pastoral meaning which has become ever clearer in years. The primary meaning and end of the Liturgy, no doubt, is the worship of God. But that worship calls for the participation of the Christian community, and by this active participation in the worship of the Church the faithful are trained in the true Christian spirit.

According to the famous saying of St. Pius X: "Active participation in the most holy mysteries and in the public prayer of the Church is the foremost and indispensable fount of the true Christian spirit." There, and particularly in the Mass, (besides the fruit *ex opere operato* of the sacrifice and the sacraments) the faithful learn how to pray and worship, how to put God first and surrender themselves to Him; they are kneaded into a real community; their faith is enlightened and strengthened.

If such is the pastoral importance of the liturgy, its relevance value, its importance for building a Christian community and Christian life in mission countries, should be evident. The culminating point of our missionary effort is to assemble the people around the altar in spirit of unity and of self-surrender to God. Only around the altar the people be shaped into a genuine Christian community.

A Living Liturgy

To make the liturgy what it is meant to be—community worship in spirit and truth, and a school of Christian spirit—the liturgical movement calls for a "living liturgy." By this is meant a liturgy which the faithful understand, which offers them a medium in which they can express their religious sentiments and which become for them a real religious experience. How to obtain a living liturgy? The first means, of course, is the solid instruction of the faithful, a clear explanation of the liturgy of its various elements—symbols, actions and readings. But today—particularly in mission countries—something more seems to be needed, namely, a reform and adaptation of the liturgy itself.

Until the Council of Trent, liturgical matters depended largely and mainly on each Bishop. Hence there were many abuses. Hence the reform and unification of missal and breviary. The result has been that there was scarcely any real development after Trent. And the same liturgical genius—was transplanted to all mission countries. This practice

been contrasted by historians with the practice recommended by St. Gregory the Great to the missionaries sent to England, Augustine and Melitus. He allowed them considerable liberty in the organization of the liturgy. St. Pius X realized that the time had come for a thorough reform of the liturgy. Pius XII gave a strong impulse to the reform, with a view to restoring to the liturgy its pastoral efficacy and breaking down the wall that since the Middle Ages has grown up between the people and the Liturgy.

Liturgical Language

One reform concerns the liturgical language. The essential principle has been formulated by Pius XII in "*Mediator Dei*". A bold application is found in the bilingual Rituals. For the Mass itself, the Holy See, is moving cautiously, for the problem is more complex than it might appear at first sight. I need not discuss here the arguments for and against the use of Latin. "The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission." ("*Mediator Dei*")

The question of Latin in the Liturgy is still debated and it is understandable that the Holy See is compelled to move cautiously in respect of the vernacular. It seems to me that unless the Holy See were to permit a greater use of the vernacular, there

would be no purpose in interfering with the present structure of the Mass.

But there seems to be general agreement that at least the Lessons to be read to the people should be understood by the people. Its legitimacy has been recognized by the Holy See which has granted permission to be read both Epistle and Gospel in the vernacular after they have been read in Latin, and even, in some cases to dispense with the duplication and to read the Lessons directly in the vernacular (v.g. for Holy Week—the Indults granted to Agra and to Germany). By special permission of the Holy See, the German language was used this year during the Holy Week ceremonies in all German dioceses for the chanting of the Passion and the Prophecies. The concession was restricted to this year and is regarded as an experiment. The ceremonies affected were those of Palm Sunday, the Tuesday and Wednesday following, Good Friday and the Easter Vigil on Saturday. Germans received the concession enthusiastically and believe that it will eventually be adopted as ordinary practice and extended to the world.

It was granted in response to a request from Cardinal Frings, Archbishop of Cologne, and issued in a decree by the Sacred Congregation of Rites. The basis for the permission, wrote Cardinal Cicognani, was the pastoral concern to make a living participation in the services of Paschontide possible for the faithful. Because of the length of the texts, the method practised up till now—of reading all texts first in Latin and then in German—was disadvantageous.

Beyond the language, there are the symbols, actions and prayers which constitute the Liturgy. These, many liturgists and missionaries claim, should be more adapted to the genius of each people. Just as during the first expansion of Christianity the liturgy took different forms in Syria, in Greece and in Rome, why should not the new missionary expansion of the Church lead up to a "Chinese" an "Indian," and "African" liturgy—a liturgy fully adapted to the culture, traditions and religious temperament of those regions? The unity of the Church does not mean uniformity. Recent Pontiffs have repeatedly declared that the variety of Eastern Rites enriches the Church. And the texts quoted above from Pius XII show that the Church wants to continue to adapt herself and to "assume all that is genuinely human, wherever she finds it"... Such aspirations are surely legitimate.

The Interior Spirit

Inwhile, without any radical changes, and with the approval of the Holy See, a number of adaptations to local customs and traditions may be desirable. A number of such points are on the program of this Conference and we may expect fruitful discussion during these days.

We are all convinced of the importance of a liturgical renewal in the missions. Towards that renewal, a restricted use of the vernacular and some adaptation of the liturgy can be of valuable help. Such external changes, however, will not automatically bring about the desired renewal. They are but the means for fostering the interior spirit, the great and difficult spirit of the liturgy. It is the spirit, — the Christian spirit of love, praise and self-surrender, that we must untiringly try to develop by our religious teaching and training.

The Missionary Spirit

Interest for the universal needs of the Church really manifests in a living and true manner the Catholicity of the Church. "The missionary spirit and the Catholic spirit, We have said before, are one and the same thing. Catholicity is an essential note of the true Church. This is so to such an extent that a Christian is not truly faithful and devoted to the Church if he is not equally attached and devoted to her universality, desiring that she take root and flourish in all parts of the earth."

Nothing is more foreign to the Church of Jesus Christ than division. Nothing is more harmful to her life than isolation, retiring into oneself, and all the forms of collective egoism which induce a particular Christian community, whatever it may be, to close itself up within itself.

"Mother of all nations and of all peoples as well as of all individuals," our Holy Mother the Church is not and cannot be foreign in any place; she lives or at least by her nature she should live, in all peoples." Inversely, We could say that nothing which concerns Our Mother the Church is or can fail to be the concern of a Catholic."

— Pope Pius XII; *FIDEI DONUM*

Summaries of Nijmegen Study Week Reports . . .

The Primacy of Religious and Spiritual Endeavor in the Missions

THE Church becomes concrete in time and space in many ways, and of these the most important are not those that indicate material prosperity. What matters ultimately is that the world be brought to God, to the worship of the Father that takes concrete form in the liturgy of the Church, centered round the Holy Sacrifice.

New methods and modern aids, the building of schools and the establishing of charitable works, are certainly welcome and necessary for the kingdom of God, but at the same, we must not neglect the supernatural character of Christ's missionary mandate because of them. What good do our works and busy enterprises do when we let the souls entrusted to our care hunger for the word of God and do not lead them to the living and life-giving springs of the sacred liturgy and to active participation in the worship of the Church?

The new orientation must begin with the missionary himself. He must re-dedicate himself again and again to the essential task which has been entrusted to him according to the example of Christ: to be a witness to the truth, to be a messenger of supernatural life, and to bring his people together as the new people of God to worship the Father in spirit and in truth. Our Mission is none other than the temporal continuation of the mission of Christ from the

Father. We missionaries are merely the tools in His Hand, His co-workers and helpers. The giving of the divine life is and remains the origin and goal of all missionary work, and together with this is the formation and growth of the Mystical Body of Christ and, as its main objective, the worship of the new people of God.

While Christ organized no works and founded no institutes, he still accomplished essentially and basically the greatest and most lasting of missionary works. If the continuation of this work through Christ's Mystical Body, the Church, requires an organizational setting and worldly endeavor, the basic missionary work must still remain in the foreground and retain absolutely the primacy of place in all our labors, and that is of course the task of bearing witness to the Father, to truth, and to the faith as witnesses of Christ and teachers of the truth; and then to be bearers of divine life, to build up the Body of Christ, and especially to lead the members of Christ to the ideal worship of the Father. And this means concretely, that in our missionary work this must be placed first in order to serve and further this goal.

But to attain this goal one requires religious instruction, the kerygma, the proclaiming of the Good News in word and writing; preaching and catechesis, instruction in all the forms now at our disposal, such as

press, radio etc., and the usage of all methods of preaching, especially in the liturgy. Then will come the formation of the people into the Mystical Body of Christ through Grace, the supernatural life of Christ, which is ours through the sacraments. Here is where the actual pastoral task belongs, in the inculcating of our people in the spiritual and sacramental life, and of course, that which ensures continuation of this work: the training of native personnel.

It is easy to recognize the importance of the liturgical renewal in the carrying out of this task. In the

liturgy, grace and kerygma are united as well as witness and mediatorship, instruction and life in wonderful harmony. We must see to it that the members of Christ take the kerygma of the liturgy to themselves and that they do not merely allow themselves to be united passively to Christ but rather that they personally and actively function as His members. This function reaches its highest point in the living and actual participation in the worship of the Christian community. And that is in the long run the goal of this Study Week.

Very Rev. J. Schutte

Liturgical Problem in the Light of Mission History

THE methods and aims which in the beginning guided the propagation of the Gospel and the establishing of the Church of God among various peoples have perhaps never been sufficiently considered." These words were written by Pope Pius XI in *Rerum Ecclesiae*. This statement like many others which could be cited invites us to investigate the ideology and practice of the first centuries for that vital inspiration which must guide all constructive reflection on methods.

First, regarding the liturgical language, the Apostles and the testimony of the first centuries make it clear that there is no special language peculiar to the liturgy. Aramaic, the spoken language in Palestine, was adopted in worship. Elsewhere, the use of Greek was widespread and it became the liturgical language; or, when Greek was not used, the Church simply adopted the native tongue.

The question also arose as to whether a dead language should not at least partially be adopted in preference to a spoken one. It was significant that at the very beginning when the Jews of Palestine used a dead language, Hebrew, in the worship of the temple, and Roman pagans used the ancient Italic languages in the ritual formulas, the Apostles chose the living language, Aramaic or Greek for the Christian cult. Greek was spoken in the important centers of Italy which were strongly influenced by Hellenistic culture; thus the Roman liturgy of the first century was celebrated in Greek. When in the course of the fourth century Greek was replaced by Latin, according to the succession of local influences, the Roman liturgy adopted Latin. The reason is clear; the greater part of the faithful could not understand the ceremonies. And what is most significant, the more popular Latin was preferred, rather than Ciceronian

Latin which could have been adopted.

The Church adopted Jewish methods, including the liturgical apparatus, in the land of Israel; and then under the influence of the Apostles she adopted the Greek manners of the Hellenistic world. The Church substituted the cult of the martyrs for that of the heroes and the pagan gods who were patrons of cities. This substitution often followed the pagan ceremonial to a large extent. The appropriation of temples as churches took place before the peace of Constantine, in Asia Minor, Egypt, North Africa, and then in Rome.

This regional diversity of liturgical customs, in view of the adaptation of cult according to ethnical variety, was officially sanctioned in mission methodology by Pope Gregory the Great. Such regional diversity of liturgical expressions was normal, fitting perfectly the notion of particular Churches, as was understood in the first centuries. It was also legitimate, in as much as it flowed logically from the principle of the regional character of the Church all over the world, a principle which was followed by the Apostles and officially sanctioned by the Council of Jerusalem. Finally, it did not go against the real unity of the *Catholica*.

The only mistake of these regional liturgies was that they became rigid, and set themselves up as an absolute norm. The regional differences came into opposition one with another, and the opposition became more pronounced as the liturgies became more fixed. The opposition did not arise because of diversity, because diversity is not opposed to unity. It was due rather to individualistic policy, and to jealous stubbornness.

In the middle ages, however, the missionary methods of the earlier period were substantially abandoned, especially those dealing with liturgical adaptations.

When the powerful "secular arm" concerns itself with pagans and "barbarians", it is often in view of imperialistic aims. The Christian ideal remained in the background, and in order to preserve it, it became more barricaded within a network of laws, institutions, practices. The Church Universal is conceived and expressed only in terms of the Latin Christianity of the West. The disappearance of the ancient mission methodology was effected in the juridical field during the 12th century by means of canonists.

Yet, through the centuries, there can be found decisions of Roman authority or declarations of Western thinkers that have continued along the lines of ancient missionary tradition, in spite of the strong opposition from those in favor of uniformity in the Latin or Latinized Churches. One instance of the renewal of ancient mission methods, especially in the liturgical field, is provided by Sts. Cyril and Methodius, missionaries in Moravia, who not only translated the holy books and preached in Slavonic, but also introduced liturgy in the native language. But the most sensational decree of the post-tridentine era relative to mission liturgical adaptation, is certainly the faculty accorded by Paul V in 1615 to use the Chinese language in the liturgy.

As for the present, it will suffice to quote these few significant sentences pronounced last year in Brussels by His Eminence Cardinal Agagianian, Pro-Prefect of the Propaganda and

Patriarch of the Armenians: "In the Eucharistic celebration itself, the missionary Church is actually giving more and more room to the indigenous factors capable of fomenting the active participation of the faithful from the various regions, by beginning with the vernacular, conscious of the fact that the Church must be maternally at home everywhere..., conscious also of the fact that region-

al diversity of ecclesiastical usage adorns the Church with a splendor of royal variety, "*regia circumdata varietate*", without hindering the unity of the *Catholica*, according to the pronouncement so clearly expressed by Pope Saint Gregory the Great: 'Diversity in custom does not harm the Holy Church at all, provided that unity in faith actually exists'."

Rev. André Seumois

The Urgency of Liturgical Renewal in the Missions

THE urgency of liturgical renewal in the missions arises from three facts:

1) *The essence of the liturgy.* According to the Encyclical *Mediator Dei*, the liturgy is "the integral public worship of the Mystical Body of Jesus Christ, Head and members"; and as Pope Pius XII says in his allocution of Sept. 22, 1956, it is "an essential expression of the life of the whole Church." Thus the liturgy must be performed not solely by the Head, but also by the members. These members have been formed through the sacramental charter into the likeness of Christ and High Priest, they have been dedicated to worship and empowered to carry it out. (cf. Summ. Theol. 111,63, 1 & 3). This is no less true for the faithful of the missions than for those elsewhere. The expression of the life of the whole Body of Christ would be incomplete without the participation of the faithful of the mission lands.

2) *Catechetical value of the liturgy.* Through the active participation in the liturgy with the priest, the Christian not only offers God the worship that is His due, but he is also in-

structed in the Christian revelation. The faithful in the missions especially need this instruction since there is a great lack of schools in the missions.

The instruction of the children and the new converts can often be accomplished only under the greatest difficulties. In this respect, a well formed service is of the greatest catechetical value. Indeed, it is the best form of visual teaching. Here the basic truths of our Faith find true and actual presentations, and they are recalled to the attention of the faithful by their active participation in the liturgical prayers and actions, (learning by doing). In addition to this, Christian worship not only presents and proclaims the Mystery of Christ, but also affords us direct participation in it.

3) *The demands of Christian love.* The liturgy is the God-given means to bring all men of all cultures and languages together in Christ to become one heart and one soul. The liturgy not only reminds us again of the Christian commandments of love, but brings about *ex opere operato* the unity of hearts to which the Apostles

refers when he says, "We, though many, are one bread, one body, because we all partake of one bread." (I Cor. 10: 17) This naturally supposes that the faithful are not only gathered together physically in the house of God, but also actively take part in the sacred actions as one heart and with one voice. In India, for instance, the liturgy can do much to overcome the caste spirit which even in the Christian communities has left some unfortunate stains.

4) *Apostolic zeal.* The riches of Christ which have become visible through the liturgy as well as the unfathomable love of God which is experienced in it, urge the faithful to apostolic zeal so that the glory of God may be proclaimed in all languages and among all peoples to the ends of the earth. It is especially important to arouse the apostolic zeal of the newly converted so as to meet in some ways the great lack of missionaries.

5) *The reawakening of nationalism and the value of native cultures.* In mission lands, cultural elements are closely allied with customs and practices of the old religion. Thus the Christians are also affected. We must therefore promote, the true values of native culture and art (music, dances, fine arts) in mission schools and families and give them as well their proper place in religious and semi-religious

celebrations. We can only do justice to our Christians if we adopt elements from their native culture into the liturgy. The new people of God want to express their piety and faith in God in the manner of their own culture. There are ceremonies, gestures, symbols, customs, and feasts which could easily be adapted into our worship. As there are other elements in the native culture which are closely tied up with pagan mentalities and practices, a thorough study of their historical and philosophical backgrounds would have to be done, and the Pope's approval sought, before any method of adaptation is cultivated.

6) *Liturgical reform.* The reform of the liturgy begun by Pius XII (easing of the Eucharistic fast, evening Masses, renewal of the Holy Week liturgy, greater use of the vernacular in the sacramental rites and, in many cases, in the people's parts of the Mass) has not only brought great spiritual fruits to the faithful, but it has also, opened the door to more active participation. It has led those who were prepared for it to a greater fullness of liturgical life. It is now important to use this new orientation begun by the Pope to the fullest extent and thereby bring our people to a deeper understanding, more active participation, and more zealous Christian life.

Most Rev. Thomas Fernando

The Urgency of the Liturgical Renewal in the Far East

THE Far East is an extremely complex world, where racial, cultural, and religious differences are sharply defined. But among the things they all share in common is the will to eliminate every foreign or colonial

influence, accepting only those things which can be useful and profitable in the sphere of material civilization. It is a fact that the young nations especially of the Far East think of the Catholic Church as an import from

the West. It is not so much, however, the dogmatic truths of Faith that are considered foreign, but rather the visible aspect of the Catholic religion, the externals of religious manifestations, the forms of the cult itself.

The Sacred Congregation of Propaganda put the missionaries of the Far East on guard against the manifestations of these anti-foreign sentiments in a series of instructions issued to the missionaries of the Far East in 1659. We are quoting here one of the texts: "Do not make any effort to convince the people whom you go to evangelize to change their rites, their customs and their morals, unless they are clearly contrary to religion and good morals."

In the 17th century, a long line of great missionaries began a zealous apostolate in the Far East showing a great respect for the culture and practices of the countries which they evangelized. In 1615 they had even obtained from Pope Paul V the privilege to celebrate Holy Mass and other liturgical functions in the Mandarin language. But with the Chinese Rites' Controversy of the 18th century the religious and liturgical adaptation of native culture suffered a severe setback. And with the 19th century and colonial expansion came the European superiority complex with the result that in the realm of liturgy the ideal was to reproduce in the most exact way possible what was being practised in Europe.

The 20th century is witnessing attempts to return to the great traditions of the 17th century, and to the complete understanding of the directives of the Sacred Congregation of Pro-

paganda. If in the course of the centuries there is little progress in what we call the liturgical renewal is apparently due to the desire for unity with Rome, made manifest by a minute liturgical conformity; rigid discipline, a consequence of the Rites Controversy; and the position of European clergy as depositaries, not only of the Catholic Faith, but also of all manners of expression of Christian cult.

In our days one understands better that unity with Rome does not imply the exact copying of the liturgical ceremonies as they are performed in the churches of Europe and America. Furthermore, the Sacred Congregation of Propaganda has given, in the last twenty-five years, a new orientation to the discipline concerning the Chinese and Japanese rites. The ground has been cleared for a liturgical renewal.

All the doctrinal, pedagogical, and missionary arguments which were brought forward in the West apply *fortiori* in the Far East where not only the language, but also the symbols, colors, vestments, music, gestures, and behavior are foreign to the people. Especially now that school legislation makes religious instruction in the schools more and more precarious, we must make the best possible use of the liturgy to teach the children Christian doctrine and life.

Another argument in favor of adaptation and liturgical renewal is mainly valid in countries that have been subjected to the Communist regime. For years, Communist education has been present and will present the Catholic Church as an ally of the Western powers, resuming the task of spiritual conquest.

the Church would do well to present herself stripped of an exterior that is altogether westernized and clothe herself in a more familiar garment.

For the Chinese who have migrated overseas, but have still guarded their language and culture, like those in Vietnam and Indonesia, what we have

said for the liturgical renewal in the Far East holds good. Those Chinese, like the ones in Thailand and Hawaii, who have completely integrated their language and customs with the adopted country, will benefit from a liturgical renewal organized in the parishes.

Most Rev. C. van Melckebeke

The Urgency for Liturgical Renewal in Northern Missions

THE subject of this Study Week is of great importance for the Church in the northern countries. The Church in Scandinavia has its own historical and geographical aspects. It is both a Diaspora and a Mission, but with a difference. A diaspora which is alarmingly scattered, without a large Catholic region upon which it can depend for literature, encouragement and even financial help. A mission which is directed, not to uncultured peoples, or highly cultured peoples of a completely pagan background, but rather to a highly cultured people who have in the main tested and consciously rejected Christianity.

Because of this Catholics in Scandinavia feel quite lonely and isolated. The Sacred Liturgy is in fact the prime, and in most cases the only, means of communion with each other, and of advancing in the knowledge and love of their Faith. This explains why the participation in the Divine Office has been so active and so devout.

But there are special reasons why phases of the Liturgical Renewal have not found such strong response in our countries as in others. The language question, for instance, is obscured by the fact that the people see the use of Latin as setting them off from the State Church, and also as binding them to Rome and to the Pope. Also as an attractive force for the nee-pagan, the present structure of the liturgy can stand as a link which ties him to the pre-Reformation Church. But we have no way of determining how many have been kept from the Church by the difficulty of understanding what is going on during the services.

In spite of this we are interested in Liturgical Renewal because we are aware that the Liturgy is our sole means of raising our people in the knowledge and love of the Lord, and because we wish to see it perform its vital role as dynamically as possible; in this we are one with those whose circumstances are not as extreme as our own.

Most Rev. A. Nelson

Possibilities of Forms of the Mass in the Missions

CONVINCED of the urgency of a liturgical renewal in the missions, we must see what can in fact be done

for the very center of the liturgy, the Mass. Much has been said and done in this matter, and not the least by

the supreme authority of the Church.

We shall examine, with due respect, the pronouncements and directives of the Holy See in the light of mission conditions. The basic principles of the Roman documents are valid everywhere insofar as the Mass is the center of the Christian life, and the faithful must participate in it. As for their application, it should be easy in the missions, where no established devotions have taken root, to give the Mass its proper place. The matter requires care on the part of the missionary for the worthy celebration of the Holy Sacrifice and vigilance over the development of "pious exercises," for in the missions especially, we cannot afford to be distracted by what is less important.

As regards participation, some of the forms recommended in the Instruction of September, 1958, are beyond the capacity of our people while on the other hand, there are ways not envisaged by the *Instruction* which could bring good results. Our late Holy Father himself stressed the possibility of further development in the human elements of the liturgy and the present Pope has exemplified it by granting further concessions as regards the lessons of Holy Week in German.

Only the supreme authority can sanction a change, but we can all collaborate in this work, and especially the bishops, whose task it is to watch over the interests of their flock. Our present contribution will not be to the theoretical development of what the peoples' participation in the Mass should be but to the practical knowledge of what the people themselves in the missions actually want.

To begin with, many people are quite happy with things as they are, and this is true of some priests also. We must therefore not only facilitate participation, but urge it. We can learn from the success of some popular devotions what could be done to make the Mass more attractive. The study of one such devotion in honor of Our Lady of Perpetual Succor, which is very popular in the missions, showed that it provided communal prayers in which everyone can take part; a litany of concrete needs, spiritual and temporal which was also rich in doctrine; a sermon; the intermingling of hymns, and change of posture to relieve the monotony; the use of the vernacular; and contact with the priest.

When we apply our practical experience to make suggestions for the improvement of community Mass, we are not claiming a privilege but fulfilling our duty. Conscious of this duty, we suggest the following:

1) The vernacular should be used not only in hymns and prayers that accompany Low Mass but also in the chants of the High Mass, and finally in the readings and dialogue. For many people today—as in the early days of the Church—the Sunday Mass is the only opportunity for instruction. The vernacular would not only instruct people in religion but attract them to religion and this is also an important consideration today in view of the hostile forces at work in some mission areas.

2) Simplification should be stressed not by a mere return to earlier forms but by eliminating features that obscure the structure of the Mass.

3) Intensification, that is, the stressing of the solemnity of the sacred action so that it really impresses the faithful should be encouraged. Incense at all community Masses in the East would be welcome.

4) Other suggestions go beyond the general principles which are the subject of this paper, but we make a special plea for Mass facing the people. Indeed, I dream of a Mass that will be simple, impressive, and fully

participated in by the very fact that the priest re-enacts in intelligible words and gessures the Last Supper, taking, as he alone can, the place of Our Lord and addressing the people across the table with the sacred words we have been commanded to repeat.

This last is not a proposal but just an idea. But then so many dreams, and things not dreamed of, have come true in the last decade.

Most Rev. Duschak

Community Mass in the Mission World

① F special importance to this conference are the peculiar and pressing motives for active participation inherent in conditions in mission lands.

The key to success for active participation lies with the Community Low Mass organized along the right lines. While the nobler form of Eucharistic celebration, according to the 1958 Instruction, remains the Solemn Mass, we must nevertheless be realistic. Training people, particularly in the missions, to sing even a *Missa Cantata* has its problems. The difficulty is accentuated by the language problem. For not only must they be taught music which is more difficult than that for hymns and songs, but also this has to be sung in a strange language which presents another serious obstacle, particularly for people who for the most part are illiterate. Thus the Low Mass is the starting point especially in the mission countries.

In order to have a good community Low Mass there must be three basic elements: simple Latin dialogue,

vernacular prayer, and vernacular hymns. The dialogue is the absolutely necessary line that draws the people actively to the altar, indeed into the very altar. In the selection of prayers, the danger of confusion must be avoided, and place must be found for silence, the silence of fullness. Attention must also be exercised, not merely being absorbed in a prayer book or missal but in seeing and admiring. And however simple the program the element of variety must never be forgotten.

The Mass should be catechetically useful and so arranged that the structure of the Mass stands out in bold relief. It must teach, or rather deepen in the faithful, the conviction that they must worship God which is the primary duty of their lives. And this they must do in and through Christ. They must worship God with one another as members of the Body of Christ. Finally, it must teach them that they are members of the Mystical Body and that the Mass is a gift-giving action. We cannot bypass the problem of direct

participation and the vernacular. Living communication between the celebrant and the people inevitably poses the crucial question of the use of the vernacular. Since Latin forms a wall between the people and the altar, there should be no objection on principle to the use of the vernacular for the catechetical parts of the Mass whose function is to proclaim the word of God. The advantages of the vernacular may not be sufficiently realized. It would make worship "popular" in the sense that it would come closer to the people and its effectiveness would thereby be enhanced both as to cult and for catechetical value.

Another very effective way of participating in the Mass which we cannot afford to ignore is through the offering of gifts. These are the symbol of one's self and their offering is the expression of the sacrifice

of one's self together with Christ. powerful and dramatic means bring this home is the use of the Offertory Procession, whether done with gifts of bread and wine, or some other manner. What more could we desire of people anywhere than that they should offer to God their all and be concerned only about pleasing the Father in heaven after the manner of Christ Himself? Is this not the goal of all our efforts?

Worshipping together in an enjoyable fashion, appreciating in practice our oneness with Christ and with each other, generating a constant spirit of surrender and a love of the Father and of all mankind, is the greatest contribution we can make toward the missions and that is what Community Mass, understood and shared in, generates and maintains.

Most Rev. Angelo Fernandez

Religious Services in the Absence of a Priest

THE number of communities robbed of shepherds, or over which there is no priest to watch, is growing steadily especially in mission lands. In those lands, services without a priest are of inestimable value and are a great help for the development of the religious life. Experience teaches us that it is not merely to keep Sunday and other days holy that such services are important, but also for the observance of the other commandments. In the Sunday meetings, the Faithful learn to know one another, to grow together into one family in Christian love. They learn not only to pray, but also to

pray with each other and for each other. It is here that the spirit of the Communion of Saints becomes more and more real and together with this is fostered a genuine spirit of Christian responsibility.

Missionary history shows that the prayer meetings were often the only means of preserving for centuries the Catholic faith without the services of a priest. After the first steps in the religious life, the new converts must be slowly trained in prayer and the religious knowledge perfected. In the absence of a priest such services are the only place where both of these things happen, and this by

application of the principal of modern education: Learning by Doing.

Priestless services must be formed in such a way as to be easily carried out especially in small communities and even in individual families. The selection of texts must be such as to be understandable to poorly educated people. The melodies of the songs as well as the external action must be adapted to the spirit of the people in question. And it goes without saying that the priestless services must be closely modeled on the liturgy and should lead the faithful to it.

There should also be a rich selection of prayers and readings corresponding to the various feasts and seasons of the Church Year. The structure should also be characterized by variety: instruction, prayer, song. Such services should fill the vacuum which arises among Christians who are inclined to take part in pagan rites. This cannot be accomplished by imitation. But we should take into consideration the mentality of the people in question. In the priestless services, we can accommodate ourselves more easily to the people because we are not bound by the law and rubrics of the liturgy.

The adaptation is more a matter of the external form. The content must be a strong nourishment for the souls entrusted to our care. Thus it is desirable that priestless services be modeled as closely as possible on the liturgy. In this way we can show our faithful the riches of the liturgy, train and lead them to

active participation and let them feel that they are a part of the "royal priesthood" and that they stand before God "through Him, with Him, and in Him". The priestless service while replacing the Mass, should not displace but rather direct attention to it.

Fathers Hofinger and Kellner have shown the great value of priestless services in their book. *Worship: The Life Of The Missions* and have proposed concrete forms of the same. These programs which they have proposed are similar to the structure of the Mass and are divided like the Mass into two parts, a service of instruction and a service of prayer. The first part consists of an introductory prayer and three readings which are separated from each other by a prayer or a psalm.

The three readings are: Epistle, Mass Gospel, and catechesis. After the catechesis, there follows the Apostles' Creed. The second part consists of a general intercessory prayer in which the Grace of God is entreated for the intentions of the whole Church and of all the faithful as in the old "*Oratio Fidelium*" or at the end of the Litany of the Saints. Then comes the prayer of thanks, similar to the Preface of the Mass, with the Sanctus and Pater Noster. The service is concluded with a prayer of blessing and a concluding hymn. Special care should be taken to emphasize the union of the faithful with Holy Mass and spiritual communion.

Most Rev. Francis Gerard Kramer

Importance of the Sacraments in Mission Work

IN all our missionary work, there is no task more important and lasting than the administration of the Sacraments. The Christian life, as we know, is primarily a Sacramental life. This then is the primary task of the missionary—to bestow that life as Christ's instrument.

Our administration of the Sacraments cannot therefore be satisfied with the minimum necessary for validity. The Sacraments are not ends in themselves, but are the means to an end: the sanctification of God's holy people. Thus dignity and worth are also required and this demands a celebration which is at once clear and which places the Sacred Mysteries before the eyes of the faithful in an appropriate manner. Pastoral reasons urge that the people be at once directed to God through the sacred words. The ceremonies of the rites are to a great extent intelligible but the words remain a mystery to simple and educated people alike.

One might answer that translations may be employed. But the Popes beginning with St. Pius X repeatedly insist that the faithful should actively participate in divine worship. While participation may be facilitated by giving books to the faithful, it will nevertheless only attain its full meaning and efficacy when the people themselves are fully engaged in the sacred rites by answering, singing, and doing. And we must not overlook the fact that in many mission lands, the faithful are mostly illiterate. Active participation, as the Popes have taught, belongs to the Sacraments as well as the Mass.

Some sacramental rites as used by the Roman Church in her Ritual are

not only unknown to many people but are even offensive to them. For instance, a kiss among Orientals has a different meaning than it once had among Westerners. Adoration may be expressed in different ways in different places, such as touching a sacred object to the forehead. Would it be possible to form the sacred rites in such a way as to correspond to the customs and manners of various mission peoples?

There are two other aspects of the Sacraments which we may not overlook. The first is their catechetical worth. The Sacraments actively understood and participated in will be a great consolation to the faithful and will actively instruct them in the Mysteries they are celebrating—learning by doing. They will integrate in a wondrous manner the daily life of the faithful and the life of Grace so that all things may be restored to Christ. Nothing could be more obvious than the participation of the faithful in those rites which were instituted for their own sanctification.

The second point is the ecclesial or communal aspect of the Sacraments. This is true whether they are administered to an individual or to the community. The communal character does not appear in the same manner in all the Sacraments, as in Penance which demands a certain degree of privacy. To bring out the communal or ecclesiastical character of the Sacraments, the Pastor should announce the Baptisms and Confirmations at Sunday Mass just as he does the funerals and weddings. This might be done in connection with the *Oratio Fidelium* so that pray

might be said for these people as well.

Let us now draw some conclusions: The *Collectiones Rituum* approved by the Holy See and used in many places should not be a mere translation of the Roman Ritual but an elaboration of it with an eye to the results of recent liturgical studies and the customs and manners of the local communities.

We should also have some centers in the missions to further the liturgical renewal in the missions and to

keep the local Ordinaries informed of what is going on elsewhere in the world. In this way suggestions could be made and adaptations carried out according to mission needs.

But this work of liturgical renewal will not be completed until the sacred liturgy is celebrated, understood, and reformed, its importance and use in mission work is clearly perceived, and until we missionaries come to realize that this liturgical renewal is the voice of God leading us on in our times.

Most Rev. Tarcisius van Valenberg

The Catechumenate and Baptismal Rite

ALTHOUGH the catechumenate is today, as in the early days of the Church, a well organized institution, it lacks a ritual, or framework of ceremonies corresponding to the various stages of Christian initiation. We do have such ceremonies, but instead of being spread out over the whole period of initiation as of old, they are crowded together in the Rite of Baptism itself and do not correspond to the actual state of the candidate.

In order to restore a ritual framework to the catechumenate, necessary among people whose whole life is permeated with rites, we must now resort to paraliturgies. But while we await an official restoration of a rite for the catechumenate, why not take advantage of the ceremonies already provided in the Roman Ritual, separating them, and complementing them, with the necessary permission.

With such an arrangement, we would have three sets of rites corresponding to the three principal stages of preparation for Baptism.

1) *Rite of admission to the catechumenate:* As a bond is created between the candidate and the Church whence he receives the Revelation, it is natural that his commitment be marked by a rite in which he expresses his desire to believe, and his sorrow for sin. This ceremony would give him a special place in the assembly of the faithful, for besides his instruction he will attend with the faithful proclamation of the Word of God on Sundays and Holy Days. Numbers 5-15 of the Ritual contain the old rites of admission.

The catechesis that initiates the candidates in the faith should be developed according to the history of salvation. Not only the events of the Bible, but also the progress of the sacred history provides the cardinal theme of the instruction which will consist of: Creation manifesting the omnipotence and love of God; original sin; the result of mankind's revolt against God in the person of the first man; the mercy of God who after

promising Redemption works ceaselessly for its fulfillment—Redemption seen in the person of the Redeemer Who has come to sacrifice Himself for the reconciliation of the human race. He will raise from the death of sin and ultimately from physical death those who by believing in Him have become acceptable to the Father.

We should not be afraid of repetition. Revelation itself proceeds in concentric circles covering the same ground more than once and each time presenting a new aspect. This liturgical cycle follows the same technique.

2) *The Scrutinies*: At this stage, the catechumens become *Electi*, judged worthy of Baptism. The scrutinies are a preparation for the sacrament. They take place on the third, fourth and fifth Sundays of Lent. The Elect receive the exorcisms and other rites of the Ritual (nos. 16-27). It would be ideal then and there to restore the old *Traditio* with a solemn reading of the beginning of each Gospel, of the Creed as a summary of Revelation, and of the Lord's prayer as the pattern of all prayer.

3) *Baptism*: The third group of rites centers around the Sacrament.

Baptism is preceded by the triple renunciation and the triple profession of faith which are the two faces of a dyptych that should never be separated. The unction on the crown of the head—not on the forehead—should stand out for it marks the promotion to the royal rank by adherence to Christ, the Anointed.

Here is where the *redditio* of the Creed and the Lord's Prayer should be recited. Transferred from their place before Baptism, they will no longer have the character of an answer to an examination, but will express commitment to God, and gratitude for the grace of divine adoption.

In the Baptism of children, a ritual role should be allotted to the parents since it is they who ask for Baptism for their children, and they will be bearing the burden of the Christian education. Finally, a simple ceremonial should be provided for "private" Baptism in case of necessity, which is a common occurrence in the missions. It should have an elementary baptismal catechism which will express the commitment of the person to God in the Church.

Rev. R. Dijk

Permanent Deacons in the Missions

DURING the past few years there has been a great deal of discussion regarding the advisability of restoring the Diaconate as a permanent state with its own functions in the Church. Recent pronouncements by our late Holy Father have been extremely significant, although he explicitly stated that the time was not yet "ripe."

In mission lands, the institution of the "Catechist" seems to be facing a crisis. The status that the Catechist formerly enjoyed is past, and the attraction of his profession has disappeared. One solution that may solve the problem is that of reviving the Minor Orders of the Church, perhaps even the Diaconate, and vesting some, if not all, of our C

chists with one or other of these Orders.

One very important task that Deacons, as helpers and assistants of the missionary, could perform would be to bring Holy Communion to the sick, to assist the dying, and to baptize the new-born. What a boon it would be if there were deacons stationed in some of the more central out-stations. The deacon can teach and preach the Word of God. Christ's special blessing is in the Most Holy Sacrament, and the great means of sanctification, Holy Communion can be distributed by him.

In the Oriental Rites the Deacon assumes the intermediately role between the priest and the people; he is the bridge between the priest and community. Perhaps it is in God's design that the Deacon will ultimately help in breaking down the liturgical barrier that exists between the priest and the people. While the priest celebrates in Latin there is no reason why the Deacon cannot be employed to address the people in their own language.

The renewal of the Diaconate will only be of lasting result if the Deacon is not obliged to remain unmarried. Even in our own days, does not experience show that there are many married men with truly priestly and pastoral qualities. Also, the obligation of saying the Breviary may be dispensed with in the case of married Deacons. The important thing is that they pray and that they lead an interior life. Marriage makes for a certain stability on the part of the Deacon. Often he would have to spend his days far away from the residence of the priest, in remote outlying districts. The same reasons

why missionaries insist on having only married Catechists ought to hold good in the case of a Deacon.

Another problem might be solved. In most seminaries there are usually some students of Theology, who after long studies, somehow come to the conclusion that they do not have the vocation to become priests. They still desire to serve God, but are afraid that they will not be able to live up to their obligations in the priestly state. The restoration of the married Diaconate would not only be a God-send to such souls, but perhaps many religiously integrated, zealous and valuable personalities might be saved for the work of the Kingdom of God and for a particular service in the Church.

For the clergymen of various Protestant Confessions, the married Diaconate will serve as an open door into the Church. Among them there are many honest and sincere seekers of the truth, but they are faced with many problems. Will their conversion mean going back into the world as simple laymen? What about their family and its support? What worries them most of all is the fact that they will not be able to satisfy their sincere desire to serve God in the ministry. The married Diaconate would be a practical solution, to all these problems.

Every missionary depends a lot on his Catechists, because they come from the milieu in which they work. In a certain sense therefore the Deacon would have an advantage over the Priest. Missionary work is being hampered and the missionary can only with difficulty carry out the usual range of activities to which he was formerly accustomed. Under such

conditions, a married Deacon would render invaluable service. As a messenger of the Gospel he would be able to move about unobtrusively, and like the merchant, sell the precious pearl. While the restoration of the Minor Orders would certainly bring with it an added blessing to the work of the apostolate, we respectfully submit that nothing short of the restoration of the permanent Diaconate will be of any practical value and lasting advantage to us in the Missions.

While we fully appreciate that to a certain extent conditions are still not "ripe" generally and universally for the restoration of the permanent Diaconate, we maintain nonetheless that there are certain places and regions that are fairly well prepared and better suited for the purpose. Perhaps a plea may be made for a humble start in a few of these selected areas.

In many places, even in the Missions, it would be possible for us

to find who would *hic et nunc* satisfy all the requirements of Canon Law and who possess all the prerequisites for receiving Ordination to the Diaconate. There may be only a few individuals of this kind (single or widowers) available for this purpose, but these few should be sufficient for us to try out a small scale experiment in a modest way. While discussing this problem we were no doubt referring chiefly to the Missions.

We are all aware however that conditions in most Christian countries are also disconcerting and that the measures we have suggested all along for the extension and consolidation of Christ's Kingdom in the Missions are equally applicable elsewhere as well. Your efforts in this field will therefore be of great benefit in helping to create the desired climate that may help hasten the restoration of the Diaconate as a permanent state with its own functions in the Church.

Most Rev. Eugene D'Souza

The Missionary Importance of the Revision of the Ritual

THE missionary importance attached to the revision of the Ritual may be gauged from the attitude of the Holy See which, contrary to its usual practice, has taken the initiative in this matter, even insisting on the preparation of local versions to the exclusion of others, and has granted faculties for local approbation of the text without previous reference to Rome.

The ceremonies of the Ritual are the great means for bringing the Faith into the daily life of the Christian, and they also serve as an effective

channel of instruction in the full meaning of the Christian life. But if the Ritual is a sealed book for the faithful, then their life remains at a profane level, and its great occasions are celebrated in a worldly fashion and even superstitiously. In fact an unintelligible Ritual would positively encourage such a development among people who are accustomed to magical rites made up of meaningless utterances beyond the reach of the uninitiated.

For such people Christianity might only achieve a transition from one

pagan cult to another. But an intelligible and meaningful Ritual would not only serve for their own formation but also would provide an introduction to the beauty and riches of the Faith "to their non-Christian neighbors when they happen to attend a Catholic ceremony.

The guiding principle in liturgical reform, as stated by the late Holy Father and by the Cardinal Prefect of the Congregation of Rites, is "that the faithful live truly the life of Christ." In other words, pastoral reasons must justify and change. One such reason is to facilitate the participation of the people in the rites. Now comes the question of the vernacular in the liturgy. Whilst rather strict with regard to the Mass, the Holy See has positively asked that the Ritual be translated into local languages. For the time being, Latin the official language, is to be retained for some formulas, but even when all the prayers are to be recited in the vernacular, which is our desideratum, the Ritual should contain the full Latin text. Thus the purity of meaning will be safeguarded and a norm provided for interpretation and for any further revision; and provision is also made for a priest ignorant of the local language.

But a bilingual Ritual does not mean that the priest should regularly recite the text in Latin and the people follow it in the vernacular. Apart from the difficulty arising from illiteracy, there is a principle involved: the liturgy should be directly intelligible and not through an interpretation. Moreover the vernacular text should not be a bare, literal version of the Latin, but rather the translation of ideas in effective local terms.

A more difficult question is the adoption and christianizing of existing local customs and ceremonies. The Church has done this in the past, and it has the advantage of making a more effective appeal to the hearts of the people and evoking a readier response. Can it be said to be necessary? Many outstanding missionaries think so. Otherwise the transition to Christianity gives to the Oriental or the African, accustomed to a rich and varied symbolism, an impression of impoverishment rather than of gain. On the other hand there are neophytes who want to break with the past. If it can be shown that the christianization of local rites makes for the good of souls, the Holy See may eventually grant wider scope in this direction.

The following points are suggested for study: 1. The simplification of some rites, without detriment to their structure or symbolism. 2. Brief introductory explanations to be given during the performance of the rite itself, with due attention to the time factor. 3. The revival of older formulas when these are found to meet present needs, as for instance the *ritus continuus* in the last Sacraments.

Following the trend of recent concessions in the new collections, as for instance the scrutiny and five blessings in the rite of Marriage with the wedding within the Nuptial Mass, some missionaries in the field also suggest:

1. The generalization of faculties for special blessings which have now become common, such as that for the Stations of the Cross.

2. New rites for present-day situations, such as the installation of a

Catholic Head of State, the admission of boys into the choir or to the service of the altar, etc.

3. The removal of rites that may be offensive to particular communities, as the use of saliva.

4. The addition of a lesson from the Bible to the solemn blessings that do not already have it, of a Psalm or Canticle, and of the Credo at the

beginning, and the Pater, Ave and Gloria at the end, to help community participation.

In conclusion it must be stressed that no reform of the Ritual will be effective without the active interest and effort of the missionary. This requires previous preparation, which is the theme of a separate report.

Most Rev. Lino R. Gonzaga

Local Customs, Especially Funeral Customs and the Liturgy

THE principles which guide the policy of the Church regarding the manners and the customs of peoples to be converted are recalled to us by Pope Pius XII in his encyclical *Evangelii Praecones* and might be summarized as follows: "The Church from the very beginning down to our own times has always followed this wise practice: let not the Gospel on being introduced into any land destroy whatever its people possess that is naturally good, just or beautiful... whatever there is in the native customs that is not inseparably bound up with superstition and error will always receive kindly consideration and, where possible, be preserved intact."

From these principles is derived immediately the importance of a Christian adaptation of the customs, correcting what is wrong in them and elevating them to the level of the Gospel.

The history of our Latin Ritual shows us an example of such adaptation in that the merging of words and gestures has grown under the influence of missionary peoples. In our days, when the Church receives new

people into her bosom, she must evidently continue this work of adaptation; otherwise she will run the risk of remaining a foreign institution in their view.

The customs which succeed in sanctifying will be the most efficacious and the instruments best suited to convert those peoples. In this way the Church offers a religion to be lived and not one of mere theory. The actions of everyday life will in themselves be an aid to the Christian life and not an obstacle, and in this manner the Church plants her deep roots in the life of the people.

Such adaptation, of course, presupposes many conditions: the deep meaning of the rites and customs, "feeling" for the things of value in the ancient customs, and last but not least a profound knowledge of Christian tradition in order to discern in these practices what is universal and what is particular in a given civilization.

What are the difficulties which make the progress of adaptation slow? In the addition to an insufficient knowledge of the native cul-

toms and a somewhat negative attitude towards them, there is also the lack of a well adapted Ritual. Our Ritual is a matter of the discipline of the Holy See. Without its approval we cannot make any changes. We have over-estimated the difficulty of obtaining some adaptations of the Ritual. But chiefly, we have neglected to complement the ceremonies of the Ritual by well adapted para-liturgical rites. For such adaptation the approval of the Ordinaries is sufficient. These para-liturgies are the best preparation for a well adapted African ritual.

What are the consequences of this lack of adaptation? In the eyes of the negroes, the Catholic Church has remained the Church of the white people. They have accepted it the same way they have accepted the other values of our western civilization. But there is the danger that Africa which is now becoming conscious of its own worth and riches will oppose more and more whatever is imposed on it from the outside and which remains foreign to it. Consequently Africa might turn away from the Church because Catholicism there has not yet received an African character. Thus a bold adaptation is urgently required.

In what should this adaptation consist of? Father A. Seumoïs speaks of "a bridge between the natural virtue of religion as it is practised by the Africans, and the Catholic cult as it springs from Revelation and from the traditional practice of the Church. She must establish harmony between these two terms, not by way of equating but by way of "assump-

tion", namely it is the Christian cult which must assume to itself the authentically religious values of the African civilizations." (Adaptation and Worship, p 60).

This is especially true of funeral rites. All these rites essentially include the conceptions of our Africans about the mystery of life and the world to come. If we want to correct and utilize these conceptions, it will be necessary to create a ritual which follows all the movements of their ceremonies, giving them a Christian meaning and enriching them with our beautiful liturgical rites.

The songs, lessons, and prayers of a well adapted ritual should underscore the Christian meaning of death; the participants in the victory of Christ; the entry into the true life. The rites should be conceived as a celebration of the entering of the dead person into the true life.

It is necessary to prepare a well detailed plan for the funeral rites which will thereby lose its pagan character. We have to train those Christians who will preside over these vigils, when the priest cannot be present. The main themes must be insisted on: the entry of the departed into the true life, a thanksgiving for his salvation, the mercy of God for his judgment, the prayer for his full purification. If the priest can be present for the ritual, it could be concluded with a blessing of the gathering to obtain for them the Grace of one day joining the beloved departed in God.

In such a celebration, "the mind will no longer be filled with pagan

fears, but with the consoling thoughts of faith that they had felt during the funeral service and which were impressed on them through the chants

and community participation." (Smois, p. 80).

Most Rev. J. van Cauwelaer

Sacred Music in the Service of Mission Liturgy

IT would be difficult to deny that music plays an important part in the worship of every religion. Thanks to the teaching of the Papal Encyclicals and the Liturgical Movement, a great interest has been aroused in the music of the mission lands.

I. *The Teaching of the Church on the Possibility and the Necessity of the use of indigenous music in the Liturgy.*

In general the Church welcomes to the service of Religion the art of Music of all peoples, with due regard to the laws of sacred music. The great Encyclicals *Evangelii Praecones* and *Musicae Sacrae disciplina* of Pope Pius XII and the *Instruction* (1958) stress the need of the adaptation of indigenous music for sacred use.

In the Liturgy general norms are to be followed in Sacred music: it should be *holy* i.e., it should exclude all profanity and be worthy of being taken up for the Sacred Liturgy; it should be true art having all the perfections of art and judged so by the artists of the place; and it should be universal.

Particular norms are given for the use of Gregorian Chant as obligatory for all dialogue between the celebrant and the congregation as recommended, (some selections from the

Kyriale); and as exemplar, (the supreme model for compositions Church Music). "Gregorian Chant is just a sample of what one particular form of culture has done for the Latin Church. In the same way different Oriental cultures have provided different forms, so also, Missions can adopt their own melody for an intelligent and active participation in the Liturgy." (Catechism of the Council of Trent, Canon Constantini to the III International Congress of Sacred Music, Paris.)

The various Indults which the Holy See has granted to China, the Iroquois, Africa and India prove that the Church calls for the creation of native Christian music in the Missions. In the *Pia exercitia* not contained in the Liturgical books, great liberty is allowed.

II. *The Present Condition of Church Music in Mission Countries.* Sacred Music is important in Missions, because singing plays a major role in the life of the people and in their culture. Their religious life and worship, their prayer ceremonies and sacrificial rites are connected with singing; and in the worship of the Christian Communities celebrations without singing are incomplete. People are naturally more inclined to sing and pray than to meditate intellectually. Music is necessary to form in them the sense

of Community; to prevent them from being passive witnesses in a form of community worship where there is no Sunday Mass.

Since Christians might become accustomed to the Liturgical arts but would not abandon their traditional melodies, indigenous Music for Christians in Mission Lands is important. The insufficiency of Western Music, especially chants brought by the missionaries, which spring from another kind of musical genius is evident. A sort of musical "dualism", (western melodies with indigenous language) is not satisfactory. The quality of 18th and 19th century music and texts is poor. Though Gregorian Chant is much favored in the Missions, the greater part of its repertoire is still unknown.

In the actual adaptation of indigenous Music to the Liturgy, valuable attempts are being made and the work is beginning to yield appreciable results. A number of hymn books are appearing every year; even Masses are composed in India, China, Indonesia. A list of such activities in Africa is indicated by Fathers Kellner S.J. and Dom Thierry Maertens O.P.

III. *A Concrete Program for Church Music in the Missions.* Chants are necessary to teach Christian doctrine; to reach the pagans and thus bring home to them Christian truths. This use of music has been exploited by missionaries in previous ages, and by Protestants nowadays.

During the Catechumenate Christian Doctrine, prayers, and the Gospels,

are put in verse and set to music e.g. the Ten Commandments, the Beatitudes, as in the works of Father Duval S.J.

In the Liturgy, the normal form of worship in the missions should be the *Missa Cantata*, so singing the *ordinarium Missae*, at least, and later on even the *Proprium*, in the vernacular set to indigenous melodies becomes a necessity. We must answer the real needs of Christian Worship according to its own internal laws and as understood in the light of history. The original forms of liturgical singing should be understood, because they correspond to the ways of singing in the missions. Thus they would like to sing: 1) the *Kyrie*, *Agnus Dei*, and Litanies as processional chants; 2) the Responsorial Chants such as the *Graduale* and Psalms; 3) The Lessons, the Epistle and Gospel as Recitative; 4) hymns as models of Church poetry; 5) songs for the Liturgical year as found in the Breviary; and 6) special hymns for confirmation, matrimony, and funerals.

The proper development of indigenous music should come from the men of the soil. As any other art, it must spring from their own cultural milieu.

While the Holy See is favorable to granting special permissions for pastoral reasons, and still more favorable toward "missionary reasons," it is high time that proper attention be given to the development of indigenous Church music.

Rev. Swami Amaladasam.

Communist Policy

The Pattern Of Violence In Laos

UNDER the agreement of November, 1957, between the Laotian Government and the Communist-controlled Pathet Lao, the latter are entitled to have a proportion of officers and NCOs in the Laotian Army. The Pathet Lao were not satisfied with the number of vacancies offered at first, but when after protracted negotiations, the Laotian Government offered to increase the intake, the Pathet Lao continued to play a delaying game. The Government finally ordered the recalcitrant troops either to accept integration or to lay down their arms. One of the battalions complied, and was integrated on May 19, 1959, but the other moved towards the North Vietnamese border. The Laotian Army remained in touch with the battalion, trying to avoid using force. But with encouragement and support from North Vietnam, tribesmen began to infiltrate across the frontier, swelling the ranks of the rebel battalion. The rebels continued to evade attempts to encircle them and, under cover of the rainy season, launched guerilla operations against Government forces.

The decision to do so can hardly have been taken without at least connivance from the Government of North Vietnam. Despite the difficulty of securing evidence of the presence of North Vietnamese military advisers

on Laotian soil, North Vietnam has played a decisive part in fomenting civil war through its propaganda campaign, by giving aid and comfort to guerilla forces, by supplying arms and ammunition across the frontier, and by permitting the use of its territory for preparing armed action and a safe retreat for the rebels. Under the United Nations resolutions of November 27, 1948, and November 18, 1949, all these activities incur the charge of indirect aggression.

North Vietnam's support for the Pathet Lao is illustrated by the following quotation from the newspaper *Nham Dan* of July 20:

"The Vietnamese people, as close comrades-in-arms of the Laotian people in their struggles against imperial aggression and as those responsible for defending the Geneva Agreement on Laos, sympathize and will continue to support the righteous struggle of Laotian patriots. . ."

The Pathet Lao is a splinter of the genuine Laotian national movement formed in 1945 to secure independence. The movement announced its dissolution in July, 1949, when an agreement was signed between France and the Laotian Government establishing Laos as a French Associated State. Under amnesty most of its leaders were at

to re-enter political life, but a small extremist group, under Prince Souphannouvong, came increasingly under the influence of the Vietnamese Communists, led by Ho Chi Minh. By the end of 1950 this splinter group, finding no support in Laos, transferred its headquarters to the territory controlled by Ho Chi Minh in Vietnam, where it established the so-called "Committee of National Liberation." Its members were trained by the Vietnamese Communist Party and transformed into a guerilla force.

Ho Chi Minh's forces invaded Laos as "volunteers" in 1953, allegedly in support of the "Lao People's Liberation Army," and set up a "Resistance Government of Pathet Lao" under Souphannouvong. With the signing of the Geneva Agreements of 1954, fighting came to an end throughout Indo-China, and four independent States were set up: South Vietnam, North Vietnam under Ho Chi Minh, Cambodia and Laos. The 1954 agreements provided for the withdrawal of Ho Chi Minh's forces from Laos and recognized the sovereignty of the Royal Laotian Government over Laos, including the areas controlled by Pathet Lao. The latter was to be re-integrated into the national community, but pending a settlement, the Pathet Lao groups were allowed to concentrate in the provinces of Phong Saly and Sam Neua, bordering on North Vietnam. Owing to Pathet Lao's delaying tactics, the settlement with the Laotian Government was not concluded until November, 1957. Since then, and until the present crisis, the Pathet Lao, under Prince Souphannouvong, had operated legal-

ly, often through their cover political party, the *Neo Lao Hak Sat*.

Pathet Lao used the following months to extend their influence and to build up a network of organizations on the orthodox Communist pattern. Their organization consisted of Communist cells, family groups and associations (or front organizations) for women, youth, farmers and others. All the directives came from the Vietnamese Communist (Lao Dong) Party.

The success of the pro-Communist Party, Neo Lao Hak Sat, in the May, 1958, supplementary elections served as a warning to non-Communist groups to solve their differences in the face of common danger. They united into a new party, the *Rassemblement du Peuple Lao* and, on July 15, 1958, the *Comite de Defense des Interêts Nationaux* was formed by a group of young patriots to fight the Communist threat. From October, 1958, onwards, North Vietnam, backed by China, began a war of nerves against the Laotian Government. *Hanoi Radio* unleashed a violent propaganda campaign with the following objectives: (a) to undermine the prestige of the Laotian Government vis-à-vis its own people and neutral Asian nations; (b) to depict the Laotian Government as an aggressor by alleging that it was making air and ground incursions into Vietnam; and (c) to foment strife by inciting the Pathet Lao, which was represented as a patriotic movement struggling against oppression.

This propaganda campaign was accompanied by notes and declarations from the Governments of North Vietnam and China demanding the reconvening of the International Supervisory

and Control Commission, on the grounds that the Laotian Government had violated the Geneva Agreements by transforming Laos into an "American military base," by allowing "large numbers of American military personnel to control the Laotian Army."

The charges initiated by North Vietnam were promptly backed by China. Vietnamese and Chinese messages were addressed to the Soviet Foreign Minister who, with the British Foreign Secretary, was co-chairman of the Geneva Conference of 1954. The Soviet Union has consistently backed Vietnamese and Chinese charges by issuing "Soviet Foreign Ministry Statements," but couched in less militant terms than the Chinese declarations.

On August 12, the spokesman of the Chinese Ministry of Foreign Affairs expanded Communist charges against Laos as follows:

"To wipe out completely the patriotic and democratic forces in Laos, and turn Laos into an American military base, the United States has incited the Laotian Government to continue to extend the civil war, arrest the leaders of the *Neo Lao Hak Sat* Party and launch a nation-wide comprehensive terrorizing and repressive campaign against the personnel of the former Pathet Lao fighting units, and Laotian patriots and democrats. The United States has also incited the Laotian authorities to sign the French-Laotian joint communique thus enabling large numbers of American military personnel openly to enter Laos and control the Laotian Army."

The last charge refers to the 11 American technicians who have come to Laos by invitation and who are assisting the French military mission in training the Laotian Army for a period of six months to one year. They have civilian status and work under the French military mission. The latter, by agreement with the Laotian Government, is entitled to have up to 1,500 military instructors in Laos and up to 3,500 French troops at the Seno base. At present, France has only 200 military instructors there.

The Chinese statement also contained some ominously worded passages, for instance, that the activities of the United States and Laos "furthermenaced the security of China" and would "certainly be opposed by the Chinese Government and people."

A Soviet Foreign Ministry statement published in *Pravda* on August 12 supported the gist of the Chinese charges, denied that the crisis had been provoked by North Vietnam and by Chinese interference in the internal affairs of Laos, but maintained that there was proof of United States interference. The Soviet statement expressed the hope that the situation in Laos would be brought back to normal with the "cooperation of the International Supervisory Commission" and in the course of negotiations between the co-chairmen of the Geneva Conference of 1954.

Diplomatic activity between the chairmen and the parties concerned continues. Meanwhile, Ho Chi Minh has returned to North Vietnam after a visit to the USSR and China.

Communist Failure In Kerala

SOVIET-Indian relations have been marked by many signs of goodwill. Mr. Nehru and Mr. Khrushchev exchanged cordial messages in connection with the latter's visit to Washington. *Tass* announced on July 30 that the Soviet Government have granted India another large credit totalling 1,800 million roubles (about \$375 million). India has already received credits from the Soviet bloc amounting to \$370 million. Finally, on India's National Day (August 15), *Moscow Radio*, in broadcasts to South-east Asia, praised Indian neutrality and independence, noting the growing prosperity of the country. But *Pravda* of August 16 published the full text of a statement by the Indian Communist Party, condemning the Central Government of India and Mr. Nehru personally for dismissing the Communist Government of Kerala and proclaiming President's rule there.

The statement condemned the action of the Central Indian Government as being a violation of the spirit of the Indian Constitution and as a "serious crime against Indian democracy." It alleged that the action of the Indian Government had been prompted by the fear that if the Kerala Government were allowed to fulfill their aims, similar "democratic governments" might be established in other States. The Central Government, the statement continued, therefore decided to back the Congress Party in Kerala which, in alliance with "all dark forces," was preparing a plot to overthrow the Kerala Government; this plot would not have been successful had it not been backed by the leaders of the Indian Government, including

Mr. Nehru, who "bears a special responsibility as Prime Minister of India." In conclusion, the statement appealed to all "democrats" to unite for the defence of "democracy," parliamentary institutions, civil rights, and democratic reforms.

The crisis was, in fact, precipitated by widespread public opposition to the Communist Government. The position in Kerala was unprecedented. Kerala was the only case of a Communist Party achieving power through parliamentary democracy, although with a slender majority. The power so achieved was, however, limited by the terms of the Indian Constitution, and the Central Government of India, which has certain overriding powers, is the Government of the Congress Party, which was in opposition in Kerala. After a visit to Kerala, Mr. Nehru told reporters on June 25 that there was undoubtedly much opposition to the Communists, and that new elections would be the obvious and democratic way out.

At a Press Conference in Delhi on July 12, the Communist Prime Minister of Kerala, Mr. Namboodiripad, made it clear that he could not consider such a course. A few days later, the National Council of the Indian Communist Party also dismissed the proposal for elections as unwarrantable. This attitude is understandable. While the Soviet 20th Party Congress confirmed that Communist Parties can seek and achieve power by parliamentary means, they have not been authorized, once in power, to bow to an adverse parliamentary majority.

The Kerala Government were finally ousted after seven weeks of political

agitation during which 125,000 people were arrested, fifteen killed and many injured as the result of police action. The Communists had ruled Kerala for over two years, and their small majority had held mainly because waverers were too frightened to desert. One aspect of the crisis was the remarkable unity achieved by all opposition parties whatever their local affiliations.

The Central Government intervened on July 31, when the President of

India issued a proclamation dismissing the Communist Government, dissolving the Assembly, and placing the Kerala State under Presidential rule. This action was endorsed in the Indian Parliament on August 20 by 270 votes which represented the combined support of the Congress Party, the Socialist Party and all the other non-Communist Parties. The Communist Party mustered only thirty-eight votes and was isolated in opposing the Presidential proclamation.

All Are Soldiers

WHEN the bombarding of Quemoy began last year Politbureau member, P'eng Chen mayor of Peking, said at a mass demonstration in the city, "We shall establish everywhere the *people's communes* and we shall rapidly arm the whole people."

Under slogans, 'Resist American Imperialists,' 'Liberate Taiwan,' the numbers of the militia were suddenly increased everywhere, to several millions in Heilungkiang province, to 30 millions in Szechuan province, from 15 millions to 25 millions in Shantung, and so on. (The population of Szechuan province in 1953 was 62 millions and of Shantung 49 millions. In both provinces half of the total population, therefore, all except children and the aged, were 'under arms.') The situation, however, means something quite different from giving out millions of rifles in the provinces. In Szechuan, where 30 millions were said to be in the militia, 800,000 went through a kind of military training. In Shansi province where the number of militia increased to 4 millions, the number of the "basic militia" was 300,000, and the number of those who had some

shooting practice was 39,000. This huge militia organization, the report said, was a military organization of labor. At that time the *People's Communes* were established. The extension of the militia system meant to impose a military discipline and to facilitate the mass shifting of manpower.

General Fu Ch'iu-T'ao, the head of the Liberation Army department mobilization and therefore the high authority on the question, published several articles on it. Last year in *Red Flag* he said that the cadres of the militia are chosen from the reserves of the regular army and that the choice is made by the local Communist Party committees.

In his article on October 15 in *People's Daily* he described the militia "all are soldiers," as the transposition of the good tradition of the *People's Liberation Army* into the whole population. This means, said, "that the whole population should be in a tight organization like the army. This is advantageous for labor cooperation and for implement-

ing Communist education." Through this, life is collectivized and the old principles of the army, the unity of officers with the soldiers, of the army with the people, and of the army with the government, is being implemented. This is a work accomplished primarily by demobilized soldiers sent back to the villages. This is the way "we listen to the word of the Party and to the word of Chairman Mao. The Communist Party is the lighthouse and Chairman Mao is the flag of victory."

Two weeks later he published another article in the *People's Daily*. It started with a reference to Chairman Mao, on whose word within a month the population in the provinces had been organized.

The form of the organization of the militia is different in different regions. In the villages the unit is the people's commune, and in the cities the militia is organized in factories, schools and government offices, and in the communes if they exist in the city. He exhorted to vigilance: "landlords, counter-revolutionaries, criminals and rightists should not be allowed to join the militia so as to preserve the unity of the armed troops."

About the weapons he made it clear that they will not be distributed indiscriminately: "Attention is required, that the weapons of the militia may be in the hands of trustworthy militiamen." The leaders of the militia will be chosen "from among the better Communist Party members."

Among the advantages of the militia mass organization, he mentioned: (a) It can train millions of reserves for the army; (b) it can suppress counter-revolutionaries, criminals, rightists, and can consolidate the dictatorship of the proletariat; (c) it creates a labor

organization which can be directed centrally and can increase the labor efficiency of the people.

The important Decision of the Party last December on the *people's communes* had a long passage on the militia in the communes:

"Militia organizations must be set up parallel to production organizations in the *people's communes*. The leading organs of the militia and of the production organization should be separate, and in principle the commanders of the militia regiments, battalions and companies should not be the leaders of the communes or of the large brigade or of the brigade. The commanders, however, are members of these different grades of the communes. The commanders are subject both to the organization of the communes, and the higher command of the militia."

"The militia must be equipped with necessary weapons produced on the spot by the local weapon factories. The basic units of the militia should undergo military training according to a set schedule while the ordinary militia-men will be trained in free time between work; these are the means to turn the whole nation into soldiers.

"Should the imperialists dare to unleash an aggressive war against our country, then we will turn the whole nation into soldiers; the militia will cooperate with the *People's Liberation Army* and will replenish it, and thus the aggressor will be crushed." (Part VI of the Decision).

Thus the militia became a regular feature of the commune. A month later, in January this year, General Fu commented on that Decision, unbelievable as it may sound, in the *Philosophical Research* of Peking.

General Fu here repeated everything he had written before, adding, however, one point: "A certain formalism which appeared in certain regions in the movement of 'all are soldiers' has to be corrected,"—which in other words means that the sudden organization of millions and tens of millions of people into the militia existed only on paper.

He objected to the use of military ranks for officers of the militia and the use of uniform and the military salute. "The militia is the organization of the wide masses of the people and has to be adapted to the customs of the people. It is not correct to adopt rigidly the habits of the regular army in the militia." The local militia leaders should be admonished, but not punished, for such deviations.

The militia should live together with the people and not be separated from them. The militia is both a working and military unit, and its purpose is both the organization for work and the training of a large reserve for the armed forces. Neither of these aspects should be neglected.

Last April General Fu spoke at the *People's Congress*. He quoted the words of Mao Tse-tung:

"The militia is a good organization and must be promoted. It is a military organization, at the same time it is a labor organization; it is an educational organization and at the same time it is an organization for physical training; it has to be treated as such. We need not only a large regular army, we have need also of the regiments of the militia. Thus if the imperialists were to invade our country, they would not be able to progress."

The organization of the militia, General Fu said, "is under the lead-

ership of the Party and is aided by the army stationed in each place. The militia took a pre-eminent part in the producing of iron, in deep sowing in irrigation work. He quoted the good example of the militia battalion Tsinghua University of Peking, which went to the country-side and worked with the peasants in military discipline. In general the militia in the village maintains production and public order. In certain places, as last year in Kwangtung and Kwangsi provinces thousands of militia were mobilized when three spies, dropped from enemy planes, were caught.

The backbone of the militia is the demobilized soldiers, the number of whom this year is 7.3 million.

General Fu at the end of his speech brought in a point which he had not mentioned before: It is the duty of the demobilized soldiers to train people in various trades to become a specialized reserve for the army, "to train people in water transport to become the reserve of the navy; people in civil aviation to become the reserve of the air-force; people at tractor stations to become the reserve of tank units; those in the post and telegraph offices, the reserve of military communications, etc.

Last May a Congress was held in Peking of selected demobilized soldiers, disabled soldiers, and dependants of soldiers who fell in the wars. He again the role of these people in the communes, and of the demobilized soldiers in the commune militia was inculcated. The example of Hunan province was quoted where out of 160,000 demobilized soldiers 70,000 are filling leading posts in the communes' Party organizations.

China News Analysis

*Editorial comment from Catholic
Papers in the Far East —*

Press Review

Burma Sower

The Missionaries

A NEWS item in the daily papers about the proposed Bill in the next Session of Parliament banning Missionaries from the country by a member of Parliament has made a very interesting reading. We wonder that even at this civilized twentieth century and in the land that has been tolerant towards other religions for centuries, we should hear of an elected representative of the most tolerant people even thinking of proposing a Bill that espouses intolerance.

It is heartening to read the Dailies condemning the proposal. That enlightened opinion expressed by the voice of the people will prevail no doubt in the Parliament. But what is beyond our ken is the motive behind this sinister move. Is it because that both Buddhists and Christian denominations have denounced communism, a counter blow at one side would look as it were a championing of the other? Is it that a cheap publicity can be gained at the expense of Missionaries, for the lost cause of communism? Or is it the gospel of hatred preached by International communism that has its faithful echo in this land of magnanimity and tolerance?

Whatever may be the motive behind this move, the move itself is calculat-

ed to harm the cause of anti-communism prevalent in the country at the moment. But what have the Missionaries done to be banned from the country? Is it because they have organized humanitarian aid to the needy for well over two centuries? Is it because they are the friend and consoler of all the afflicted? Is it because they renounced their own family, country and all that they held dear, to come and serve the people of Burma, that they should be thrown out of the country? Is it because they help the parents in educating their children through a network of schools throughout the land and support and supplement the Government in educational and social works that the Missionaries are not welcome?

Missionaries are not exploiters, they are unpaid servants to the country. They have not come to amass wealth, but to give all they have and themselves. They have not come to seek an easy way of life, but to seek privations and want in the service of the people of this country. They gave up all to gain the service to the people of Burma. And for all this they must be thrown out of the country?

Let facts open the eyes of the public and bare the true faces of communism and its lackeys.

Hong Kong Sunday Examiner

Bridge, Tunnel Or Causeway?

WITH the other citizens of Hong Kong, we join eagerly in the discussion of the proposed harbor bridge, and like most of the other citizens, we find before the discussion has gone very far that we are getting out of our depth in its complexities. It does, however, occur to us that all the proposals that have been made are singularly primitive, not to say antediluvian, in this atomic age: bridges, tunnels and causeways are old stuff. We were therefore attracted by the suggestion of a large fleet of powerful helicopters, capable of whisking a loaded bus or truck across the harbor and depositing it on the other side without themselves landing. We can, however, well believe that to this proposal there is some technical objection which escapes us. We must then leave the matter to the experts, though not without misgivings.

We should, however, like to say a word about a matter on which every citizen has a right to voice his opinion, namely, the cost of whatever scheme may eventually be decided upon. It is easy of course to reckon up what might be done for the poor, or for the refugees, or for the sick and disabled, if the astronomical sums were spent on them that are set aside for aerodrome, reservoir or bridge.

Yet such calculations are misleading. Hong Kong is a great port and commercial metropolis and the livelihood of all the people who swell here, rich and poor, depends on its maintaining and developing its facilities for shipping and commerce. Govern-

ment is in fact contributing to the welfare of each one of us when sets aside these huge sums for necessary development. Nevertheless, Government must hold the balance even when it comes to consider the man calls upon our resources and should, in particular, look with cold and calculating eye at any immense scheme—of immense cost—which may fire the imagination but which cannot be attained without excessive pruning of expenditure in other directions. Material progress is not everything and man's needs extend beyond the material.

In the past the Government of Hong Kong has shown a proper appreciation of this; we are not so sure that it does so today. To take one example, Government in the old days was prepared to make free grants of land, or grants on privileged terms, for the building of churches. We published recently statistics of the number of Catholics in Hong Kong, and anyone who visits a Catholic church on Sunday morning will see too that it would be neither practicable nor safe to provide for these crowds by the erection of a skyscraper on a narrow site. Sites for churches are needed by a large section of the population; without government assistance, they are almost unobtainable. Government help in this direction will not bring the admiration a bridge may excite but it may be more important for the citizens, and contribute more to the stability of the government itself.

The Manila Filipinas**Indifference To The Faith**

IN the course of an address to the Filipino Catholic students in America, His Excellency Archbishop Egidio Vagnozzi, until lately the Papal Nuncio to the Philippines, said recently that "some Filipino students have become indifferent to the faith."

The statement, alas, is true. Filipino students are being rapidly bombarded on all sides by Communist propaganda, by atheistic literature, by indecent TV and radio programs, by obscene and lewd movies. And some students are, unfortunately, being led by the nose by leftist professors, by atheist instructors, by men and women who declare with a tone of dogmatic finality that everything is relative, nothing is absolute.

Some of these students have been weaned away from the Church—because the Church is absolute in matters of faith and morals, because the Church will not compromise with diabolical, double-dealing, double-talking communism, because the Church recognizes God and God alone as the source of all truth, beauty, and virtue.

And this cannot be, according to the propagandists of the liberty-loving Filipinos. They say now, "Emancipate the schools from the Church. Do not put up a crucifix in every room. Science is everything, God is only a man-made dream. Nationalism is the call of the

hour. With nationalism we can solve all our problems—economic, social, political, and spiritual."

If this logic is followed to the very end we should arrive at the inevitable conclusion that in the end we will have a Filipino Catholic Church—as Red China has a Chinese Catholic Church. Of course, this is ridiculous but the Filipino student of weakened faith and weaker spine must drift with the current called "Filipino First."

It is, therefore, not passing strange that Archbishop Vagnozzi, a prelate who has spent years in the Philippines, should declare now that some Filipinos have become indifferent to their faith.

The situation in Asia is extremely critical. The ramparts of freedom are falling one by one. Communism has destroyed human liberty and dignity in Korea, in Vietnam, in Tibet and Hungary. As in the days of Attila, the Hun, the only weapon against the enemy is the Faith. How can we fight the "new scourge of God" if we are not fortified and nourished by the waters of our faith.

Catholic Action should be able to win those Filipino students who have given up their religion or are simply indifferent to it. Only thus may we expect to win. Only thus may we really serve Our Lady—"the Queen of the Filipino family."

Pakistan Christian Voice**New Constitution**

THE first steps towards the return of democracy in this country are to be made before the end of this year, and, perhaps, by the end of next year, we shall have a new constitution.

The type of democracy that prevails in the western world has failed in Pakistan, and to introduce something of a similar pattern would be a folly. The new regime has therefore rightly decided to introduce a system, which would first prepare the foundations, and upon which there can then be built the pyramid of a sound political system.

The foundation is to be the "basic democracies". The administration in Pakistan is to be divided among 6,000 to 8,000 village councils or "union Panchyats". These village bodies would consist of fifteen members each, and would be vested with considerable local authority. Their representatives would be mainly elected, but they would also contain a few nominated members to represent special interests. A really interesting thing about them is that they might later be constituted into an electoral college with power to elect the President and the Parliament.

President Ayub Khan has said that the basic democracies will be in a position to perform an inspiring and fruitful role in the affairs of the country. Since they are to be the real representatives of the people,

they can more truly reflect the opinions and their needs. Being the nerve centre of the area, they can study all local problems at a close range and apply their solutions with concentrated attention. And thus, it is hoped, basic democracies will be able to generate a new leadership for the country, and that only people possessing the necessary qualities and virtues will be able to become new leaders.

The success of the new order will depend mainly upon the people. The President has said that they have a clear concept of the fundamental values of life, and so they should translate these values into the substance of the peoples' life. The responsibilities placed upon the common people is thus a heavy one, it requires not only common sense but also judgment and discernment. Up to now the common man played no part in the affairs of the country; his political character and qualities are therefore unknown. This will shortly be put to the test. To the extent he responds to what is believed he is capable of, to that extent only will his future lie. If he relaxes and neglects his duties, he will be unable to blame others for his misfortune.

How well the people of Pakistan will fulfill their duties in the new democracy, no one can foretell. One thing is more certain; if they do, Pakistan may well be finished.

The Ceylon Messenger

Saluting Our Angels Of Mercy!

THE Maryknoll Sisters leave the Hospital at Kandy, where they have served the sick of this land on the invitation of the authorities concerned for the past ten years.

We would wish to take this occasion to lift up our voice in gratitude to these generous souls, who, in fulfillment of their missionary vocation, came out to Ceylon ten years ago, and worked in the Government Hospital of Kandy, unhonored and unsung; they came out from countries which had little in common with our own, learnt the language, and succeeded in making this land their own in a most admirable manner. It was a fair wind that blew when they arrived; but not even the most optimistic could say that it is the same fair wind that blows as they leave. In the most trying circumstances and even at a time charged with feelings that were none too friendly, their conduct was such, that they evoked the admiration and the gratitude of many, most of whom were of different religious persuasions.

And that brings us to what we would really wish to say—that, in the hearts of all those who truly love this land, and who view things devoid of passion or prejudice (and such indeed are the vast majority of Ceylonese)—there will be nothing but gratitude for what these cheerful nuns did in the Hospital at Kandy. For, they were after all, radiating the message of Christ which every Religious beams out—the message of universal love and charity, which knows to serve Christ in every single person, and therefore to love Him

with a love that transcends the narrow confines of their little world.

That is why, we would wish to make this an occasion of focussing the minds of our readers on all those many Sisters in Ceylon, our “angels of mercy”—many of whom have left their homes in distant countries—who are working in our Hospitals in various parts of this country. Every now and then, someone or other tries to give a fillip to a campaign of protest against their presence; and just as frequently, there is the inevitable response (usually from non-Catholics) that the love and consideration which these nuns show at every turn, could never be bought for the love of money. In the course of the past week, another canon has been fired in the dark: that the presence of these nuns in Ceylon's hospitals must forthwith be terminated.

Our Nursing Sisters never came into Ceylon's Hospitals through any coercion; in every case, it was the answer to an invitation to meet a much-felt need. And then, leaving their countries they came out here, worked for us in a way that has won praise from both patients and the medical profession; and in the passage of years, they have gradually gone on to recruit Ceylonese into their Congregations, and to train them to step into their shoes and continue the work of ministering to the sick. Money was indeed required for their living, but financial considerations were never the drawing force; for, if it were, surely these nuns from Europe and America, could very well have remained in posts which were

far more remunerative than any post which they may hold here.

The pity is that those who criticize will insist on judging our Sisters from their own material viewpoint—the attitude that furthering one's own interests, material and social, is the final criterion that impels others to action. And no wonder then that they find it so irksome, if not impossible, to even understand the inspiration which keeps these women of God going as they do keep going, whatever the odds may be.

Our Sisters all belong to Religious Congregations which work in various parts of the world; for them, Ceylon is one more field, where they put the love and the charity of Christ into action. Just as their longing to serve humanity embraces the whole wide world, naturally, their desire to serve in this country too is something deep, profound and spiritual. That is why they and we—and one presumes, that vast majority of people who appreciate and long for their ministering care—find it such a pity when in certain quarters the conditions are rendered so uncongenial for them to continue their work as they would so wish to.

In all this, there is of course a huge stumbling block. The world finds it difficult to see what keeps a Religious Nursing Sister going in a way that she does go on; they find it too incredible that so many persons could be actuated by any motive other than the purely mundane. What there precisely lies the entire life of the Church—the huge contradiction of a Man who died on a Cross and in the face of every opposition rose on the third day in glory.

Not one of their critics will comprehend the life of our Religious Sisters, unless they look for the answer beyond the material and the mundane. Their strength is the strength of the Church; their comfort and their solace, is likewise the comfort and the solace of the Church. And that remains the same, where these good Sisters go, and to whichever part of the world they may be sent that remains constant, whether it be in a huge hospital or a small hut. We don't expect others to understand this mainspring of our lives; but we do expect them to believe us when we tell them so. The power and the glory and the life of the Church, as it is of our Religious Sisters, is the Eucharist.

Bombay Catholic Examiner

Report On Catholic Social Action

IN his report on Social Action to the Catholic Bishops Conference of India, Archbishop Attipetty of Verapoly, confines himself to three points: (a) the menace of communism and how to meet it, (b) the promotion of family planning by the Government (c) the extent of participa-

tion by Catholics in national and regional conferences on social work.

There were 218,535 members of the Communist Party of India, pronounced its Secretary in February 1958. Of these 56,000 were from Kerala, 52,000 from Andhra, 24,

from West Bengal and 20,000 from Tamilnad. Doubtless these numbers have grown since then, specially in Kerala since its Communist Ministry endeavored to swell the Party's membership. Even so, these figures are small when compared with the population which runs into several millions. But warning against complacency on this score, the Director draws attention to their "virulent and poisonous influence...exercised by means of incessant and hard work," which has enabled the Communists to gain a dominance over large sections of the people throughout the country. The strength of communism in India is out of all proportion to the numerical strength of the Party: thousands who have not the vaguest idea of Marxism are induced to follow the Communist lead through seductive blandishments and promises of material advantages, as in the case of factory and industrial workers; thousands living in want and poverty are likewise won over by the prospect of the Communist paradise; then there are the educated unemployed who in their frustration pin their hopes in communism. More surprising, many well-to-do educated persons are sympathizers of communism and fellow travelers, under the delusion that there is some good in it. Most amazingly, there are practising Catholics "who follow Communist leadership and methods in their work and activities." So the Communist Party of India is the core of a larger mass of Communists and Communist-minded people. Many people have believed in the proclamation made by the Communist Party at the Amritsar Conference, eschewing violence, and professing adherence to demo-

cracy and regard to fundamental human rights. Some of them have been disillusioned by the part played by Communists in the Jamshedpur strike, the Ahmedabad disorders and recently the Kerala happenings.

The picture of the situation in Kerala given by the Director is completely out-dated by reports of subsequent developments which have appeared in the Press of the country.

The Director next reviews the effort made to implement the three suggestions made by the Standing Committee at the previous meeting to combat the menace of communism: (a) to impart a deeper knowledge of religion to Catholics; (b) to make them lead a truly Christian and virtuous life; (c) to secure harmony between employers and employees. The first two suggestions underline nothing but the primary functions of the Church and ensure the performance of essential duties by Catholics. The suggestions were carried out admirably in several dioceses of the country. Among the extraordinary activities were missions and retreats of various types for different sections; study circles and summer schools, distribution of Catholic pamphlets and periodicals; leadership courses.

With regard to promoting harmony between employers and employees: it has not been possible for the clergy to intervene in strikes and other forms of labor troubles to any appreciable extent. But every opportunity has been seized to urge Catholic employers and employees to fulfill their obligations, and there have been a number of cases of action by priests for securing better

human relations in industry: priests were appointed to conduct their ministry among laborers; labour unions have been started where there were only Communist unions before; a

catastrophe was averted by persuading an employer to give a reasonable remuneration to his workers; Christian Workers' Movements have been promoted.

Calcutta Catholic Herald

Refugees Are An Invitation

CITING the noteworthy efforts of two Popes, Benedict XV and Pius XII to relieve the distress consequent upon worldwide conflict, Pope John XXIII continues, "called upon to take up this precious heritage of charity and of defence of the poor, which is one of the loveliest flowers of the Catholic Church, We in turn raise Our voice on behalf of refugees, and We paternally exhort all Our children in every part of the world to collaborate generously and efficaciously in making a success of this 'World Refugee Year'."

The initiative for World Refugee Year (June 1959-60) came from a group of British parliamentarians. Ten nations joined in sponsoring the resolution before the United Nations' General Assembly. In receiving the endorsement of the General Assembly the proposal drew only eight votes against it—all eight belonging to members of the Communist bloc. It is encouraging to recall that during the General Assembly's debate, the U.N. High Commissioner for Refugees, Dr. Auguste Lindt, stated that the refugee problem is not insoluble. He said this with full knowledge of the sudden swelling of the refugee population by 300,000 new refugees, mostly Hungarians. The flight from Communist-held territory never ceases—the main stream of the exodus be-

ing, at present, from East Germany into West Germany and from Yugoslavia into Austria, France and Italy. Big numbers are involved too in China, Korea and Vietnam. The overall figure is put at above a million since 1945.

India's determination to keep clear of the cold war made no difference when neighboring Tibet was overrun by Communist China. The usual flight from Communist domination resulted in Indian territory being sought as sanctuary. The prospect of the Dalai Lama and his people returning to their land are remote and, therefore, the problem of their rehabilitation on Indian soil must be tackled realistically. But rehabilitation is already a worn word in the country's planning, dating from independence and its concomitant of displaced persons from over the border. Thoroughly deserving of sympathy because hardest hit, are the States of Punjab and West Bengal.

In West Bengal the refugee problem has been of a proportion to a paralysing and paralyzing private initiative. It is reported that by the end of 1957-58, the public sector had spent Rs. 126 crores and only touched the fringe of the problem at that. It is easy to criticize inept planning that has been wasteful of resources or to castigate the corruption that has

sulted in a few fortunes made where refugees should have been rehabilitated. But over the admitted shortcomings of planners and their administrative machinery it is the task itself that towers. The Pope's description of the victims of upheaval, "still held in camps or lodged in huts, humiliated in their dignity of human beings, and sometimes exposed to the worst temptations of discouragement and despair", is a sober and exact statement of the plight of

thousands of refugees in West Bengal.

Pope John has explicitly recognized that "private initiative alone is incapable of resolving problems of this magnitude". Nevertheless everybody is asked to endeavor "according to his means" and, says the Pope, "We exhort—above all—the Pastors of souls to draw the attention of their faithful to this invitation of Providence to make manifest their sentiments of Christian charity."

Madras New Leader

Snatched From The Red Fire

EVERY honest citizen of India will lift up his heart in gratitude to God for the decision of the Indian Government on July 31 to dismiss the Red Ministry of Kerala. It was already the eleventh hour. A hundred and eighty thousand people had courted arrest and a third of that number saw the inside of the prison for a few days. The women of Kerala have vindicated the name of their land as *Stri-rajya*. Their heroic torchlight march to Trivandrum reminded one that the chief patroness of Hindu womanhood is Durga.

After God, we must thank the great men of good will who preside over the destinies of the motherland. They have taken courage in both their hands. Their eye has seen clear and their hand has been steady amid the babel of conflicting counsel. They have struck a great blow on behalf of India's free future to save her from Red ruin and materialist domination used for class war. The Iron Curtain countries had just begun to treat Kerala as their concern

when the Indian Government chose to act. It was not an hour too early.

Some men of ill will have been laying the responsibility for the troubles of the Communist Government on Christians, particularly the Catholics. It is not wholly untrue. Anyway, it contains a double lesson for us. Instead of self-complacency and self-congratulation we must redouble our efforts to build up Catholic morale in Kerala and elsewhere.

A second, and more important warning is this, communal isolation will be ruinous. Who lives if India dies? Who dies, if India lives? We must refute the communalists by our lives and our actions. It is not by political triumphs that the Church survives; but her kingdom extends over the minds and hearts of men by slow conversion.

To the people of Kerala and all India it is the great divide and also the great warning. We have had lessons in West Bengal and Telen-gana. But here in Kerala the lessons

were such that he who runs may read. The Reds stick at nothing. Ruthlessness is their badge.

It will not be easy to hold elections for some months nor are they desirable during this year. The great divisions that rend the society of Kerala must be plastered over. The habits of lawlessness that have been rampant for some time must be changed. Vendetta from the one side

as well as the other must be sternly repressed. That is why the delay in taking the inevitable decision is to be regretted. Democracy is based on the fair deal by the ruling party and the observance of the law by the other side.

It is to be devoutly wished that the people of Kerala who have been rescued from the Red fire will learn a lesson now at least, after paying such a terrible price.

Philippine Catholic Sentinel

The Right To 'Meddle'

THE story as widely reported in the daily papers is that Mr. Serrano gave the Nuncio one week in which to report on positive steps he has taken to curb this supposed Church "interference" in the forthcoming elections. There was a dark hint in at least one newspaper report that the foreign office would take "appropriate measures" if the local Nunciature should fail to curb this "meddling." According to the same reports, Mr. Serrano named two religious orders in Mindanao that are supposed to be campaigning openly for some senatorial candidates of the Grand Alliance.

The first question to ask is, was Mr. Serrano's protest official or unofficial? Was he speaking formally on behalf of the Philippine government, or privately and unofficially on behalf of a political group worried over the support the Grand Alliance might be getting from Catholic elements in this country?

Secondly, if the protest was official and not dictated by partisan motives, are the newspaper reports which the Secretary has not confirmed, denied,

or clarified, substantially an accurate statement of the basis of the protest and of the rather strong and somewhat high-handed manner in which it was delivered?

If the newspaper reports give the wrong impression, the foreign office owes it to itself and to the public to correct such an impression.

In view of the silence of the foreign office, the local Nunciature has also understandably, chosen to keep silent. The report originated not in the Nunciature but in the foreign office.

It would seem that the foreign office has more to lose by leaving the question as muddled as it is. Already opposition spokesmen are capitalizing on the supposed protest as an attempt on the part of the administration to "muzzle" Catholic citizens—whether priests or lay men—who have every legal right to discuss political questions and to campaign for the Grand Alliance or any other group of candidates they choose.

On the other hand, we might say that the Church—as far as our Constitution and our civil laws are concerned—has every legal right (ev-

if she does not always use it) to be in politics, even partisan politics. At least the Church has as much legal right as any other group.

For in the Philippines, who are the Church? The 'Bishops alone are not the Church; the priests alone are not the Church: all of us Catholics, lay men, priests and Bishops, make up the Church. And all of us Filipino Catholics—clerics and lay men—are citizens of this country, and therefore we are legally entitled to participate in Philippine politics. We have a right to good government—and therefore, like all other citizens, we have a right to "meddle"—if we may still use that term—in our own politics, from presidential elections down to the election of our barrio lieutenants. We need not apologize for "meddling"—for this is no meddling, this is rightful participation.

Does this participation have the blessing of the Church? In so far as we act in accordance with our conscience, look after the interests of religion, and seek the election of the best and most competent men available: in short, in so far as we Catholic citizens seek what all men of good will seek, the welfare of our country and of our Church—Catholic teaching is behind us one hundred per cent.

What is often meant by "Church meddling" in politics, however, is the participation of priests in partisan politics. Because of their sacred office which must be placed above any temporal good, the Church itself has reservations about the extent to which a priest may exercise his legal right to participate in politics. Although it is undeniable that the Church can wield tremendous political power depending upon the circumstances

of time and place, the Church is not and never will be merely a political machine. The Church cannot help but influence politics, any more than she can help influencing the entire civilization we now call Christian; but politics is not her prime concern. Therefore, the Church is guided by certain norms for the conduct of her priests—and these norms are to be applied by the Bishops to the circumstances of their own locality.

Therefore, if anybody believes that particular priests have been carried too far by their enthusiasm for certain candidates, it is their Bishops and their religious superiors whose attention should be called.

If the priest happens to be a foreigner and specific charges are brought, the infraction springs only from the fact of his foreign nationality. The proper place to lodge the complaint is with the ambassador of his own country.

Again, it must be stressed, that except in the case of foreign nationals, the fact that a priest campaigns for the candidate of his choice need not excite anyone. It is for his Bishop or his superior to decide whether his activity goes beyond the bounds of propriety or not. But as far as the State is concerned, he is a citizen and legally free to campaign like any other citizen.

It is amusing to note that Senator Lim and some other legislators who only during the last session of Congress were stout champions of the dignity of the Filipino clergy, have now advanced the view that priests as such should be banned from politics, in other words, placed in the same category as convicts, imbeciles and the insane.

NOTES AND INFORMATION

Importance of Liturgy in Mission Countries is Cited by Prelate

LITURGY plays an important part in the lives of Catholics in missionary countries where the ceremonies and rituals of the Church help fuse and give a sense of unity to the Catholic minority, according to a mission official.

Msgr. Edoardo Pecoraio, an official of the Sacred Congregation for the Propagation of the Faith, came to this conclusion in reviewing various findings of missionary priests. His opinion on the liturgy in mission territories are expressed in an article in *L'Osservatore Romano*, Vatican City daily.

"It is of great importance," he says, that the people of God in mission countries who gather together in the same church to celebrate the same mysteries should form a family community so as not to be submerged and absorbed by the pagan majority."

Noting that the people of these countries enjoy ceremonies and that often pagan "liturgy" is performed in the homes, Msgr. Pecoraio stresses the need for introducing into homes "the liturgy in the form of prayers and blessings approved by the Church." He cites as examples the enthronement of the Sacred Heart

and the recitation of the Rosary.

Children in missionary countries should be instructed in public worship, he states. "It should be taught to all the children gathered together for the purpose and not left to the care of individual teachers in separate classes."

Experiences of missionary priests he writes, show that in celebrating Mass, missionaries are well advised to have commentaries on the Mass read in the local language, as well as the parts of the Mass which are recited aloud.

Missioners have found that Mass offered with the priest facing the people is a more effective reminder of the sacrifice being performed at the altar, and that evening Mass encourages more people to go to Communion, he says.

Msgr. Pecoraio explains that novenas are often successful because they are conducted in a language which the people understand. He recalls that some missionaries have suggested the administering of Sacraments be accompanied by explanation of their significance so that new Catholics in Mission areas can grasp more fully the meaning of the liturgy.

Top Worldwide Body of Catholic Lay Organizations is Planning 1961 Assembly in United States

THE top-level coordinating body for international Catholic lay organizations hopes to hold its 1961 general assembly in the United States, it was disclosed in Washington.

The body is the Conference of International Catholic Organizations charged by the Holy See to promote cooperation among Catholic groups on the international level, it is the common meeting point for such far-flung federations as the close to 20,000 conferences of the Society of St. Vincent de Paul throughout the world, the World Union of Catholic Women's Organizations, and the International Young Christian Workers' Organization.

First organized in 1927, it has had general assemblies annually except during World War II. But except for its 1955 meetings, held in Rio de Janeiro, it has never met outside of Europe.

The announcement that the CICO is laying the groundwork for a meeting in the U.S. were made known by its president, Maria H.C. Vendrik, and its general secretary, Mieczyslaw de Habicht, following a conference in Washington with Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, and Msgr. Paul F. Tanner, general secretary of the National Catholic Welfare Conference.

Mr. de Habicht, who directs the conference's general headquarters in Fribourg, Switzerland, said that such a meeting in the United States would be in line with a wish expressed by the late Cardinal Samuel Stritch of

Chicago during the 1955 general assembly in Rio.

Mr. de Habicht and Miss Vendrik, of Utrecht, the Netherlands, who is president of the World Federation of Catholic Young Women and Girls as well as president of the CICO, were accompanied on their Washington visit by Rosemary Goldie, who is executive secretary of the Permanent Committee for International Congresses of the Lady Apostolate, with headquarters in Rome. All came to the U.S. to participate in the recent meeting of the World Federation of Sodality of Our Lady in Newark, N.J. Since then they have been visiting the headquarters of various Catholic organizations in both the United States and Canada.

In their interview with the NCWC News Service, the three explained the roles of their two complementary organizations.

The permanent Committee, Australia's Miss Goldie explained, was created by the Holy See itself in 1952. It has contacts with lay organizations throughout the world, but no member organizations. Its task is to "animate" and serve all forms of the lay apostolate, not to organize specialized activity. Thus its two world congresses and its many regional meetings seek to uncover the overall picture of the state of the world and the obligations of the Catholic layman as such in seeking to better it. It also seeks to quicken the pulse of lay activity, drawing all into effective collaboration under the guidance of the hierarchy.

The Conference of International Catholic Organizations, Miss Vendrik said, serves to extend and coordinate at the international level the various sectors of lay apostolate. Its thirty-five member bodies meet to plan joint action wherever feasible. Through their specialized activity, member organizations of CICO collaborate with the United Nations and its various specialized agencies.

Thus the CICO has a permanent center in Geneva, to work with the UN's European office there, as well as such other agencies as the Interna-

tional Labor Organization and the World Health Organization. It maintains a similar center in Paris, work with the United Nations Educational, Scientific and Cultural Organization, and another in Rome for the Food and Agriculture Organization.

In general, the work of the Permanent Committee for International Congresses of the Lay Apostolate is to create an "apostolic awareness." The task of the International Catholic Organizations is to put this "awareness" into action.

Home Must be Provided to 'Liquidate' Refugee Problem Aid Meeting Told

HOMES for refugees from persecution and want must be provided "with the least possible delay" to "liquidate" the refugee problem, the head of the Pontifical Relief Organization declared in Geneva.

"It is a scandal that, after twenty centuries of Christianity there should still be so much want and hunger in the world," Bishop-elect Ferdinando Baldelli asserted.

The Bishop-elect was main speaker at a Communion breakfast during the annual session of the executive committee of the International Conference of Catholic Charities. Members of the executive board and staff of the International Catholic Migration Commission, which has its headquarters here, also participated.

In the course of its two-day meeting, the Catholic Charities International adopted a unanimous resolution citing the insistence with which His

Holiness Pope John XXIII has urged Catholics to aid in the World Refugee Year. "Catholics must become conscious of their individual and personal obligations towards all men who have become refugees on account of war and persecution," it said.

The Communion breakfast was presided over by James J. Norris, Elizabeth, N.J., chairman of the International Catholic Migration Commission and director in Europe of Catholic Relief Services-National Catholic Welfare Conference, the worldwide charities organization of the American Bishops. Mr. Norris expressed his gratitude to the Holy See for the widespread encouragement it has given those who have dedicated their lives to the service of their suffering brothers.

Vatican observer at the meeting was Msgr. Pius A. Benincasa, priest of the Diocese of Buffalo who is attached to the Vatican Secretariat

State. Bishop-elect Baldelli, president of the International Conference of Catholic Charities, presided at the meeting. In this Communion breakfast address, he said:

"It is our task to study and apply modern techniques to approach and help those who suffer morally and physically, to unite them with us in one great family and to give them a Father—God—as well as the essentials of physical life."

Msgr. Baldelli—who was named a titular bishop by Pope John in mid-summer and will have been consecrated on October 25, the feast of Christ the King—said that old-fashioned methods no longer suffice in the operation of Catholic charities. "We must be up to date," he said, "strong and well organized so as to influence national and international institutions, vivifying them with the divine spirit of charity."

He said in conclusion:

"It is a scandal that after twenty centuries of Christianity, there should still be so much want and hunger in the world.

"We must find food and shelter for all, to safeguard the Christian

dignity of millions of destitute. We must liquidate the refugee problem by offering with the least possible delay a home to those who fled persecution, and since migration has become an urgent necessity for so many people who cannot make a livelihood in their own country, it is our special duty to help them prepare for migration, assist them legally and financially, to welcome them upon their arrival in the countries of resettlement, and to care for them until they are fully integrated."

A refugee bishop from Red-held northern Vietnam spoke during the course of the meeting, and made a specific appeal for his compatriots. He is Cistercian Bishop Thaddeus Le Huu Tu, exiled Vicar Apostolic of Phat Diem, who now serves in Saigon, the capital of non-Communist Vietnam as director of Caritas-Vietnam. Bishop Le Huu Tu said the 900,000 refugees trying to resettle in southern Vietnam are confronted by an "appalling lack of sanitation" and "particularly unhealthy conditions" in general. He said that construction of schools and of at least four hospitals is "urgent."

Catholic University to Bring Out New Catholic Encyclopedia

A monumental project of Catholic scholarship to bring out a new Catholic Encyclopedia has been launched by The Catholic University of America, the Right Rev. Msgr. William J. McDonald, Ph.D., Rector of the University, has announced.

The Encyclopedia will be the product of massive research in historical,

social, scientific, cultural, and ecclesiastical fields to provide an authoritative source of information and reference for the English-speaking world. Under the direction of a Board of Editors appointed by The Catholic University of America, the Encyclopedia will enlist the collaboration of leading Catholic scholars and specialists throughout the world.

Five years will be required to complete the work at a cost in excess of \$4,000,000. The Encyclopedia will be issued in fifteen-volume sets. Arrangements have also been made for the issuance of annual Supplements, and for a continued revision of the Encyclopedia. A new Catholic Dictionary will likewise appear under the same auspices.

This undertaking has been authorized by the Board of Trustees of The Catholic University of America representing the Archbishops and Bishops of the country, under the Chairmanship of His Eminence, Francis Cardinal Spellman.

The new Catholic Encyclopedia will replace the well-known Catholic Encyclopedia, which first appeared fifty-two years ago. Catholic University was closely associated with the original work, to which it has now acquired all rights, including rights to the Supplements and the Dictionary. It is planned that the new

Encyclopedia will be, not merely a revision but a new work, incorporating the scholarly findings and significant developments of the past half century. It will also embody the latest advances in printing and illustration.

In commenting on this project Monsignor McDonald stated: "The effort or expense will be spared to make the new Catholic Encyclopedia representative of the highest standards of scholarship and to provide for the educated general reader as well as the scholar and professional person, a comprehensive work of reference for which there is a widespread and urgent demand. To the world a half-decade hence, and to future generations will be the grateful debtors of the University and the illustrious scholars whose united efforts, learned contributions and dedicated services will bring forth as an epoch-making reality the new Catholic Encyclopedia."

Pope Changes Act of Consecration 'Out of Respect' for Jews, Moslems

HIS Holiness Pope John XXIII has changed the text of the Act of consecration of the Human Race to the Sacred Heart so that direct references to Jews and Moslems are completely eliminated.

A source at the Sacred Apostolic Penitentiary, the Vatican department with jurisdiction over granting indulgences, said that the Pope ordered the change "out of respect" toward the other religions. At the same time it was pointed out that elimination of the references does not mean that

Catholics will cease to pray for adherents to the non-Christian religions, because the prayer is an act of consecration of the whole human race to Christ. The prayer still as that non-Catholic Christians brought "back to the harbor of truth and unity of faith."

Announcement of the Pope's decision came six months after the Pontiff's order that in the prayer of the Good Friday liturgy, the word "perfidious" be dropped because of its derogatory implications.

The prayer Pope John has now changed was prescribed by Pope Leo XIII in 1899, when he consecrated all mankind to the Sacred Heart. Leo called the consecration "the great act" of "his pontificate.

The prayer is also known as the Consecration of the Human Race to Christ the King, as it is recited on the feast of Christ the King, the last Sunday in October.

The new text ordered by Pope John is published in the latest issue of the *Acta Apostolicae Sedis* (Acts of the Apostolic See), official organ of the Holy Sec. A brief explanatory note, dated July 18, 1959, and signed by His Eminence Nicola Cardinal Canali, the Major Penitentiary, states that the Pope "abrogated" the previous version of the prayer.

The section omitted from the new text reads:

"Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them into the light and kingdom of God. Turn Thine eyes of mercy towards the children of that race, once Thy chosen people: of old they called down upon themselves the Blood of the Savior; may It now descend upon them a laver of redemption and of life."

Cardinal Canali's note attaches the same indulgences to the new text as were granted for recitation of the old one: 300 days' indulgence for each recitation. On the feast of Christ the King, when the prayer is read solemnly, together with the litany of the Sacred Heart, before the Blessed Sacrament is exposed, the

indulgence is seven years and seven quarantines, and a plenary indulgence supposing confession and Communion.

A translation of the text of the prayer as changed by Pope John reads:

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart.

Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd.

Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry:

Praise be to the divine Heart that wrought our salvation; to It be glory and honor forever. Amen.

Christian Brothers Operating 267 Schools in Mission Areas

CHRISTIAN Brothers are operating 267 schools, attended by 142,822 pupils, in mission territories supervised by the Sacred Congregations of the Oriental Church and of the Propagation of the Faith.

Statistics released in Rome show that there are 1,915 Brothers teaching in these areas, assisted by near-

ly 1,000 part-time teachers. Normal schools, attended by about 2,200 students, are not included in the number of schools.

Twelve per cent of the total number of Christian Brothers (15,920) and about 24 per cent of the total number of pupils (592,000) are missionary territories.

Religious Persecution Scored as U.N. Refuses to Discuss Admission of Red China

FOR the ninth successive year the General Assembly has in effect refused to admit Red China to the United Nations.

The vote—44 to 29, with nine abstentions—was on a U.S. motion barring from the assembly's agenda consideration of either admitting Red China to the U.N. or of excluding Nationalist China from the world body. The vote followed an indictment of Communist China by U.S. delegate Walter S. Robertson, former Assistant Secretary of State for Far Eastern Affairs, who accused Communist China of aggression, failure to fulfill its pledges, and persecution of religion.

In his speech supporting the U.S. motion to bar discussion of giving Red China U.N. membership, Mr. Robertson recalled that the Reds "have arrested hundreds of foreign Christian missionaries and killed many religious leaders."

"Chinese Moslem minorities," he added, "have suffered similarly, with countless numbers imprisoned for 'carrying on counter-revolutionary

under the cloak of religion'."

In addition, Mr. Robertson noted the Chinese Communists have "massacred thousands of the Tibetan people and attempted to stamp out their ancient Buddhist faith."

The Irish delegation voted against the U.S. motion, thus putting itself on record in favor of debating the question of whether to admit Red China or not. It took the same stand in both 1957 and 1958. The head of the Irish delegation, External Affairs Minister Frank Aiken, denounced the Chinese Reds for the "ruthless oppression in Tibet." He suggested that before any decision was taken on admitting the Red Chinese government, the U.N. should try to reach an agreement under which the Communists would "guarantee religious freedom to the Chinese people" and "refrain from using force against any of their neighbors."

Four other European delegations, those of Denmark, Norway, Finland and Sweden—also voted for discussion of the question of seating Red China.

Commenting unofficially on the question of exacting promises from the Red Chinese, some diplomats with long experience in the U.N. recalled that the Soviet Union consolidated its position and proceeded to the systematic repression of human right throughout Eastern Europe after it had in effect promised not to by signing the U.N. Charter in 1945.

Similarly, it was recalled that when Israel applied for admission to the U.N., it was considered discourteous and somehow improper to require any promises not to use force against its neighbors. Delegation after delegation "assumed" that the U.N. resolutions on the internationalization

of Jerusalem, the Arab refugees and the Israeli border would be respected by the new member. But the Arab refugee problem has not yet been settled, and Jerusalem is still occupied by Israel and Jordan, with no moves being made to internationalize it.

Among the other topics to be considered during this session of the General Assembly are the completion of the draft covenants on human rights, a declaration on the rights of the child, the U.N.'s technical assistance program—some of which may be channeled through the religious missions—and conditions in dependent territories with special reference to education, another field in which the missions have a major interest.

German Missioners Abroad Total 11,000; Contributions \$2 Million, Report States

MSGR. Nicolaus Mund, chairman of the German Society for the Propagation of the Faith, has reported that there are 11,000 German missioners serving throughout the world.

Msgr. Mund also said that German contributions for the missions amounted to more than two million dollars last year.

The country's mission chairman urged further contributions to assist the Church's work among more than one billion non-Christians in the world. He said that the people should "aid this essential Christian work with true world responsibility" through prayer and sacrifice.

Observe 'Sacrifice Friday' to Assist Missioners

A "Sacrifice Friday" was observed by Netherlands Catholics to aid missioners in their work.

At the request of the Dutch Hierarchy, the faithful deprived

themselves of small luxuries and contributed the savings to the missions. The Dutch Bishops announced in a pastoral letter that the "Sacrifice Friday" will be observed annually.

Book Reviews

Five Ideas That Change The World

By Barbara Ward. 188pp. W.W. Norton 1959. US\$5.00.

A new book by Barbara Ward is both a delight and a challenge to students of world affairs. For this talented Englishwoman, who is a contributing editor to the London Economist and a frequent writer in American publications as well, has the gift of making complex concepts seem clear and intelligible to the general reader. Yet she does this without sacrificing depth or perception. This present volume is the fruit of a public lecture series which Miss Ward delivered at the University College of Ghana, West Africa. And in the Foreword by Prime Minister Kwame Nkrumah, we learn that it was he who first suggested the series, which had a marked impact upon the audience.

The book begins by describing nationalism and the rise of the nation-state. It goes on to discuss industrialism, colonialism, communism and internationalism. Miss Ward's views on these topics are illuminating and have a particular message for the small, uncommitted countries which are urged to make their voices heard constructively in the great issues of the day. She concludes by stating her faith in the forces of social justice, humane concern and Christian compassion that represent the essential expression of the free spirit.

Friend To Friend

By Pearl S. Buck & Carlos P. Romulo. 126 pp. John Day. US\$2.50.

America's position in the eyes of the world, particularly in the eyes of

the people of Asia, is the theme of this short, easy-to-read book by an American friend of Asia and a well known Asian statesman with close ties of friendship to the United States.

Part I, which is by Mr. Romulo, touches very keenly and provocatively on certain aspects of America's international role. He leaves no doubt of his opinion that America is the sole power which can save the new nations of Asia and Africa from communism. In spite of America's generosity to the new nations of Asia and Africa, why are Americans looked upon with such distrust? Perhaps, suggests Mr. Romulo, this unhappy state of affairs is due to the fact that Americans have not paid sufficient attention to the importance of understanding the non-whites' culture and sensitivities. Americans should re-examine their attitudes toward human rights and resolve their dilemma of "American colonialism" as opposed to our encouragement of the free nations. Otherwise, he warns, we may win the West but lose the East; win the race into outer space, yet lose the earth.

Part II, by Miss Buck, is more subjective in character. The novel advances the theory that America is a nation of the "lonely individual," "surveyors rather than explorers." And she urges Americans not to judge other people by their own standards.

West of The Indus

By William O. Douglas. 513 pp. Doubleday. 1958. US\$5.00.

In 1957 Justice William O. Douglas of the Supreme Court undertook a long auto tour of the cradle of civilization—Central Asia and the Middle East. Traveling 7,000 miles across

West Pakistan, Afghanistan, Iran, Iraq as far as Istanbul in Turkey, he was accompanied by his wife and Mrs. Mary Watkins. They crossed the Khyber Pass, wandered among the ruins of towns that had flourished and died long before the time of Christ, traversed hundreds of miles of deeply rutted dirt roads, experienced the searing heat and choking dust of deserts and marveled at the splendor of the Hindu Kush and the Paropamisus.

Retracing the trail of Marco Polo and most of the route of Alexander the Great, Mr. Douglas took copious notes on the local customs of the people he met and gives many warm, human details about their lives, worries and concerns. And he shows the pattern of Soviet infiltration among them.

It's one of the best modern travelogues, proving as the author puts it that "any man can travel hot and dusty Asia by car with safety and comfort—provided he has an urge for adventure and a wife who is a good mechanic."

Beads of Jade

By Eleanor Francis Lewis. 258 pp. Vantage. 1958. US\$3.50.

The author of this unusual book of memories was born to American pioneer missionaries in China, in 1882, and spent her early years at Chungking, capital of the Province of Szechwan, in the western part of China. In memory of her parents, who spent many decades among the Chinese, Miss Lewis has written down her personal recollections of a happy, busy childhood.

The book is full of quaint observations on the Chinese, their customs, songs, fairy tales and superstitions.

She describes very convincingly the problems of a Western household in a remote, primitive part of China. Once the Lewis family was forced out of Chungking by an anti-Christian uprising. Her book gives a lively picture of missionary work in a vanished era.

The Leaf And The Flame

By Margaret Parton. 277 pp. Knopf. 1959. US\$3.95.

As staff reporter for the New York Herald Tribune, Mrs. Parton recently spent five years in India, and this book relates her observations of a strange, exotic world. But there is nothing dreamy about the book itself. Written in a crisp, lucid style, it brings into sharp focus the main problems of an ancient land emerging as a national state after centuries of foreign rule. One sees how the Indian government is striving to raise living standards, and there are some interesting views of young Indian intellectuals who waver between admiration for the West and a vague belief that only communism can offer a solution for India's problems.

The general reader will be interested in the author's account of her interview with an unfriendly Gandhi; Gandhi's death and funeral; a visit to a British plantation in Bihar—a kind of "decline of empire" piece; military campaigns and political maneuvering over the Vale of Kashmir.

Her viewpoint is highly personal and feminine throughout. It reflects the mind of a cultured, well-motivated Westerner. Her only reference (p. 150) to the role of the Christian missionaries shows admiration for their courage but complete lack of understanding for the motives that inspire them.

Mission Chronicle

CHINA

CRS-NCWC PROJECT TO BE EXHIBITED AT PACIFIC FESTIVAL

HONG KONG — Operation Noodle, which has fed numerous refugees from Red China, has been invited to take part in the Pacific Festival in San Francisco.

Operation Noodle is the name given to the relief program started by Msgr. John Romaniello, M.M., of New Rochelle, N.Y., director of Catholic Relief Services-National Catholic Welfare Conference here. The Maryknoll priest set up factories to turn millions of pounds of U.S. relief flour, which the Chinese do not like, into noodles, which have a flavor that they enjoy.

The noodle-making machinery was set up in refugee areas of Hong Kong, and later similar equipment was used in Korea and Vietnam.

A sample machine is to be exhibited at the Hong Kong display at the San Francisco festival in which forty-four Asian nations are scheduled to take part.

THREE SCHISMATIC CONSECRATIONS IN RED CHINA MAKE TOTAL OF TWENTY-SIX; LEGAL BISHOPS GET COUNCIL NOTICE

HONG KONG — A total of three new schismatic bishops were con-

secrated in Communist China early this summer, according to reports reaching here from the mainland.

This brings to twenty-six the number of consecrations claimed by the Chinese Reds to have taken place in China in violation of the orders of the Holy See—thus bringing automatic excommunication to the consecrating bishops and the priests illicitly raised to the episcopate.

Meanwhile, it was learned here that the Vatican has sent notification of the forthcoming ecumenical council to all Chinese bishops in communion with the Holy See. These include bishops now in jail, such as Bishop Dominic Tang, S.J., Apostolic Administrator of the Archdiocese of Canton, and Bishop Ignatius Kung of Shanghai.

Among those who were not sent notifications—because of the censures of excommunication incurred by their illegal consecrations of priests as successor to the Apostles—are Archbishop Ignatius P'i Shu-shih of Mukden and Bishops Joseph Li Tannan of Puchi, Francis X. Chang-cheng-sheng of Sienhsien, Francis Hsuan-hua of Siangyang, and Paul Wang Wen-cheng of Shunking.

Of the three illicit consecrations reported, two were for Sees in Manchuria and one for Hupeh province in central China.

The Communist organ in Hankow, Chang Chiang Jih Pao, said that

Father Tu Shih-hua was elected Bishop of Hanyang, suffragan See of the Hankow archdiocese in Hupeh province, last July 19. It said he was consecrated the same day by Bishop Li Taō-nan of Puchi. The Red paper stated that Bishop Li was assisted by the two schismatic bishops he had consecrated on April 13, 1958—the first of the twenty-six illicit consecrations. They are Bishops Yuan Wen-hua and Tung Kwang-ching, respectively the “Bishop of Wuchang” and the “Bishop of Hankow.”

The Hangyang diocese has been vacant since its last legitimate Ordinary, Irish-born Bishop Edward Galvin, SSC, died in exile in February, 1956. Bishop Galvin had been pastor of the See since it was erected in 1927, and was expelled by the Reds several years before his death.

The two new schismatic bishops for Manchuria are listed as Wang Wei-min and Wang Jui-huan.

Kirin Jih Pao, Red newspaper issued in Kirin, Manchuria, said that Father Wang Wei-min was elected “Bishop of Kirin” by a “large number of Catholics” gathered at a meeting at Changchun, in the western part of Kirin province, last May 26. It said he was consecrated on May 31 by Archbishop P’i of Mukden, and that the Archbishop was assisted by Bishop Chao Jung-min “of Chinchow”—who was himself illicitly consecrated by Archbishop P’i on June 18, 1958.

The last legal Bishop of Kirin was Bishop Auguste Gaspais, a French missionary who died in October, 1952, after heading the northern Manchurian See for twenty-nine years.

The second Manchurian consecration was reported by the Harbin Jih Pao. It said Father Wang Jui-huan was elected by the clergy of the Harbin diocese to be their bishop on July 7. It said that Archbishop P’i performed the consecration on July 12.

According to the *Annuario Pontificio*, the Vatican yearbook, Harbin is not a diocese but an apostolic administration—an ecclesiastical jurisdiction whose Ordinary serves as a vicar of the sovereign pontiff, rather than as a residential bishop in his own right. The last apostolic administrator listed for Harbin is the late Archbishop Mario Zanin, who held the post for the decade of the war years, while he was Apostolic Delegate to China. The See became vacant on his transfer in 1946—when China received an Apostolic Nuncio. Archbishop Zanin died a year ago, while serving as Apostolic Nuncio to Argentina.

OPERATION NOODLE IN HONG KONG AIDED BY U.S. NAVY MEN

HONG KONG — U.S. Navy men are helping to alleviate the hunger of Chinese refugees in Hong Kong by their contributions to “Operation Noodle.”

Officers and men of the destroyer USS Black have collected \$300 to install machinery for a noodle “factory” in the parish of Father Cyril V. Hirst, M.M.

The crew of the destroyer has pledged another \$300 to aid “Operation Noodle”—the name given to the relief program started by Msgr. John Romaniello, M.M., director in Hong

Kong for Catholic Relief Services-National Catholic Welfare Conference, worldwide relief agency of the U.S. Catholic Bishops. He is the exiled Prefect Apostolic of Kweilin, China.

The Maryknoll missionary is building "pasta" factories here that turn millions of pounds of American relief flour into noodles that they enjoy eating.

CEYLON

1,000 TAKE PART IN CEYLON'S FIRST SEMINAR FOR RELIGIOUS

COLOMBO, Ceylon — Nuns and Brothers belonging to Ceylon's religious institutes took part here in the country's first seminar for Religious.

More than 1,000 participants from all parts of the island followed a course of lectures and discussion led by members of the hierarchy and priests selected by them.

The Apostolic Internuncio to India, Archbishop James R. Knox, offered a Mass in All Saints' Church to inaugurate the conference. A message sent by His Holiness Pope John XXIII was read at one of the sessions.

Other prelates participating in the conference included Archbishop Thomas B. Cooray, OMI, of Colombo, and Bishop Edmund Peiris, OMI, of Chilaw.

CEYLON PRELATE WARNS AGAIN ABOUT STATE INTERFERENCE IN RELIGIOUS EDUCATION

COLOMBO, Ceylon — Archbishop Thomas B. Cooray, OMI, of Colom-

bo, has again warned that in the educational field the state cannot interfere in religious rights without producing chaos.

The state can interfere only when parents violate their civic rights. In acting unreasonably, the Archbishop said. When the state tries to usurp the rights of religion or to undermine fundamental human rights, one can expect only chaos, the prelate added.

The warning followed the revival of criticism in this country over Catholics' refusal to submit to a proposal to nationalize education.

The latest controversy also included the charge that Catholics are not loyal to the country and that Pope Pius XII is "imperialistic in their aims." Archbishop Cooray said that charge is "very unfair."

The most important factor in education is the child, the Archbishop told critics of the Church's position on education. He said that if "true democratic freedom" is to be maintained in the educational field, the parent must have liberty of choice in educating the child.

Declaring that the child must be educated to realize the purpose of his existence, the Archbishop said that the child has an existence beyond the grave.

"Here the state cannot help him," the Archbishop added. He may be born in a state clinic, fed in a state kitchen, taught in a state school, housed in a state barracks, die in a state hospital, be buried in a state cemetery. But he cannot go to heaven in a state coach. It is he

that religion steps in. And if happiness in the next world is all important, then religious education that leads him there is all important. And religious education must be given not according to the dictates of the state, but according to the tenets of the religion that one freely embraces."

It is in this sense, the Archbishop concluded, that a Catholic is not free to send his child to other than a Catholic school.

CEYLON'S NEW PREMIER ONCE TAUGHT IN CATHOLIC SCHOOL

COLOMBO, Ceylon—Wijayananda Dahanayake, Ceylon's new Prime Minister, is a former Catholic school teacher.

A Buddhist, the Premier began his career as an instructor at St. Aloysius College in Galle. While teaching he got into trouble with school authorities for agitating against British rule.

He started in politics in the 1930s as an extreme leftist, but later abandoned that position and is now known as an anti-Communist. In 1956 he joined the Sri Lanka Freedom party which won that year's election and was then appointed Education Minister.

Last year he led the successful campaign to oust leftist ministers from the cabinet.

He succeeds the late Prime Minister S.W.R.D., Bandaranaike, who was assassinated (Sept. 25) by a Buddhist monk.

INDIA

ACCEPT GREATER ROLE IN NATIONAL LIFE, INDIA'S CARDINAL URGES CATHOLICS

BOMBAY, India — His Eminence Valerian Cardinal Gracias urged Indian Catholics to participate more fully in the country's national life.

The Archbishop of Bombay indicated, in an address to the Catholic Association of Bombay, his belief that fuller participation by Catholics would curb charges that members of the Church are a "denationalizing influence" here.

"May it not be that we ourselves are giving the occasion for such an impression?" asked India's Cardinal, spiritual leader of about 284,000 Catholics in Bombay.

"Do we mix enough in respectable non-Catholic circles so that those who count may come to know us? Without exaggeration I could say that, barring a few government official functions, I see scarcely any Catholics at cosmopolitan gatherings," he asserted.

The 58-year-old Cardinal argued that Catholicism, with its 5.4 million Indian adherents, has a "great opportunity" at the present moment because he said India now is taking the first step to many far-reaching changes.

Cardinal Gracias urged that Catholics make every effort to avoid "a decline in status." He warned that he detected the "cultural level" of the Catholic community dropping, despite the increasing numbers of persons going on to higher education.

The high Church official also appeal to Catholics to take a more active role in Indian politics, urging that at least all eligible should vote.

"Don't sit on the fence. Think of the future of your children. Declare your loyalty in no uncertain terms," he said.

Before deciding on a candidate, the Cardinal said, Catholic voters should get each party to clarify its position on five points.

The points, he said, are: whether the party is totalitarian in outlook; whether it believes in wholesale nationalization of means of production and confiscation of property; whether it favors or opposes population control by methods condemned on moral grounds; whether it holds that the state has the duty to safeguard the rights of the family, and whether it is prepared not to discriminate against Christians in any special benefits reserved for backward class converts to Christianity.

KERALA BISHOPS HOLD FIRST MEETING SINCE REDS' OUSTER

ERNAKULAM, India — Kerala's Catholic Bishops met here for the first time since the Communists were dismissed from control of the State government.

The state's sixteen bishops held a seven-hour meeting here at the house of Archbishop Joseph Attipetty of Verapoly who is president of Kerala's Catholic Bishops' Conference.

The continuing schools issue and the attitude of Catholics to the forthcoming elections in the State were

among subjects reportedly discussed

The conference also adopted resolution expressing sorrow for the people who died in the campaign to end Red rule. All the dead were Catholics.

Meanwhile, a report from Trivandrum stated that a conference to study proposals for amendment of the education act would take place there early in September. Those invited to the conference presumably will include representatives of managers of private school interests.

ONLY HALF KERALA BATTLE WON, INDIAN CARDINAL SAYS; ASKS FOREIGN PRESS TO STUDY REPORT

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, said here that even though the President of India has removed the Communist government of Kerala state from office, "only half the Kerala battle is won."

"The greater battle remains," he said. "We are worried about Kerala. Kerala's people should be very vigilant, and not be complacent after their victory." India's sole Cardinal speaking at a meeting of the Catholic Association of Bombay, declared that it is a standard Communist technique never to admit defeat, and always to be confident about the next round.

His speech followed the publication of an official version of the report by Kerala's non-Communist government, Ramakrishna Rao, concerning the conduct of the elected Communist government of the state. Cardinal

Gracias called the report the "best justification of the stand we took in Kerala."

Then, noting that certain foreign papers had been critical of the agitation against the Kerala Red regime, and also critical of Indian Prime Minister Jawaharlal Nehru's stand (which eventually brought about the regime's ouster), the Cardinal said:

"I would ask American newspapers to examine the Governor's report and tell us whether there is more democracy in America than here in India.

"The Catholic citizen is at full liberty to vote for any party or individual whose views, principles or programs do not conflict with Catholic faith and morals. Consequently he cannot vote for a party officially condemned by the Church.

"The Catholic vote must unreservedly go to candidates of fine character and public spirit. For India's moral crisis is even greater than the material."

KERALA CATHOLICS ASKED TO WAGE WAR ON POVERTY

TRIVANDRUM, India—A Kerala Catholic archbishop has urged his flock in a pastoral to seize the opportunity offered by the return of non-Communist government to the state to start a campaign against poverty.

Malankara Rite Archbishop Benedict Mar Gregorios of Trivandrum indicated that one of the reasons for the success of communism here in India's most Catholic state was the "miser-

able poverty" of the people. No moral achievement is secure until this poverty is eliminated, the Archbishop said.

Archbishop Gregorios did not mention the word communism in the pastoral letter following the end of Communist rule in Kerala. He said that so far as the Church was concerned, what has been achieved is a moral victory. Throughout the whole struggle, the Archbishop said, Catholics have held fast to high moral principles. Their aim was to eliminate the scourge of atheism from a people steeped in religious faith, and from a land sanctified by the blood of St. Thomas, he said.

Archbishop Gregorios said that Catholics now have an opportunity to translate into deeds their sense of justice and brotherly love.

INDIA'S PARLIAMENT REJECTS REDS' ANTI- CATHOLIC BILL

NEW DELHI, India — India's Parliament has refused consent for the introduction of a Communist bill seeking to outlaw so-called political activities by the Catholic Church.

Parliament's upper house, Rajya Sabha, voted down a request for permission to move the bill, which was sponsored by a Communist member.

The draft of the bill states its attempt is to restrict the "use of the Catholic Church for political purposes" and the "participation of the ecclesiastical personnel of the Catholic Church in political activity." Comment in Communist newspapers showed this was meant to include

directions by the hierarchy to Catholic voters at time of elections.

CATHOLIC COMPLAINTS AGAINST KERALA TEXTBOOKS CONFIRMED

TRIVANDRUM, India — Catholic complaints against Kerala's textbooks, which were put into use by the former Communist government, have been largely substantiated in an official report released here.

The report is the work of a committee. Its appointment by the Communist regime followed complaints, led by Catholics, on the alleged anti-religious nature of some of the books.

The report states that some passages in the books "tend to offend social, religious and political sentiments." The committee members named eight such passages, including a verse suggesting that Catholic priests barter heaven for money.

The committee examined criticism that some of the books attempted to indoctrinate the students in communism.

While admitting that certain passages in the books "create in the pupils impressions favorable to Communist ideas," the committee held that there was no "concerted attempt" to indoctrinate the students in anti-religious ideas or communism.

Before appointment of the committee last year, Kerala's Catholic hierarchy and members of the laity asked for modification of the objectionable books. However, the Red gov-

ernment failed to do it. When criticism spread, it named the committee, composed wholly of non-Catholics.

The committee described as "very sketchy" the books' treatment of the achievements of India since independence. But it said the books contain a detailed description of the progress of Communist China.

The Catholic complaints stated that the books might create in students an unjustified longing for Communist methods.

THREE CARMELITE NUNS FROM INDIA TO STUDY NURSING IN CHICAGO

CHICAGO — Three native Carmelite nuns from India will receive complete three-year course on full scholarships from St. Bernard School of Nursing here, beginning this Fall.

They are Sisters Theodosia Mary Gilbert Mary, and Januaria Mary C.D., all natives of the Communist troubled state of Kerala, India. They are the first students from Asia to undertake study at the school, which graduated its golden jubilee class last June. The school is fully accredited by the National Nursing Accrediting Service of New York.

After completing the nursing course, the nuns will transfer to Loyola Paul University to begin studies for science degrees in nursing. The professional training is in preparation for teaching duties awaiting them in a new nursing school when they return to Kerala.

It was at the suggestion of Father Isadore, CMI, a Keralian priest studying for a doctorate in education at Loyola University here that the institution offered to defray expenses so that the Indian sisters might have the opportunity to study in the United States.

KERALA REDS HAVE 'CATHOLIC' MEETING; NEW 'CHURCH' HINTED

ERNAKULAM, India — A convention of "progressive" Catholics was held here to mark the formal inauguration of the Communist-sponsored All-Kerala Catholic League.

The "delegates" later marched to a public meeting in a procession headed by a flag with a picture of the Sacred Heart. They shouted the slogan: "Render unto Caesar the things that are Caesar's and to God the things that are God's."

The thrice-postponed convention followed two bishops' statements cautioning the faithful against Red infiltration among them. Latin Rite Archbishop Joseph Attipetty of Verapoly and Syro-Malabarese Rite Archbishop Joseph Parekkattil of Ernakulam, the two bishops who reside here, both issued warnings.

The convention approved a proposal to present a memorandum to Pope John XXIII asking him to instruct the Kerala clergy not to engage in politics.

A speaker at the public meeting hinted that the members of the league would found a new "church" if their demands were not granted.

THREE PRINTING PRESSES, OTHER EQUIPMENT DONATED TO INDIA PRELATE TO FIGHT COMMUNISM

YOUNGSTOWN, Ohio — Three huge press units, have made a long journey to India, a contribution by a firm in the Youngstown diocese to the fight against communism in that land of teeming poverty.

Recipient of the gift from the Brush-Moore Newspapers Inc., which operates the Repository and other daily papers in the area, is Archbishop Eugene D'Souza of Nagpur, a recent visitor to Canton, Ohio.

The Archbishop plans to establish a tabloid-size, pictorial paper in India which will be printed in nine of the fourteen major languages spoken there. He expressed hope that the paper will reach some 20,000 persons in each of the language groups.

Archbishop D'Souza said he planned to have the first editions of the new publication printed within six months after the equipment arrives.

Airmail will be used to get the papers to the centers of the various language groups, he said. India, although one-third the size of the United States, has three times as many people, he added. Although only 15 or 20 per cent of the population is literate, the new newspaper venture is expected by the Archbishop to do an immense amount of good in disseminating information by word of mouth from those who can read to those who cannot.

In addition to the gift of the three presses, the Archbishop has obtained two linotype machines.

The Archbishop said additional stereotyping equipment must be acquired to cast the page mats needed for the presses and a monotype machine for casting the column rules and other necessary materials for printing.

SCHOOL PROBLEMS DISCUSSED AT FIRST MEETING OF INDIAN BISHOPS' LEGAL ADVISORS

NAGPUR, India — Legal problems of this country's Catholic schools were the main topics discussed by the Legal Advisory Board of the Indian Bishops' Conference at its first meeting here.

The board, set up to aid the Hierarchy in handling legal problems affecting Catholic rights, was presided over by its chairman, Archbishop Eugene D'Souza, MSFS, of Nagpur.

Principal problem discussed at the meeting was the situation in Madhya Pradesh state. The state government there has allegedly denied recognition to a number of Catholic schools despite the fact that the Indian constitution gives religious minorities the right to conduct schools. The Madhya Pradesh government claims that Catholic schools are not needed because state schools fulfill the area's educational needs.

The board also dealt with discrimination by state governments against Harijans converted to Catholicism and other Christian religions. Harijans are members of the so-called "depressed classes" formerly known as "untouchables." Some state governments have ruled that Christian Harijans are not eligible for all the

economic assistance granted to Hindu members of that class.

INDONESIA

CATHOLIC SCHOOLS IN INDONESIA OPEN DESPITE GOVERNMENT ORDER BANNING ALL FOREIGN TEACHERS

DJAKARTA, Indonesia — Catholic schools in Indonesia have reopened more than two weeks late following summer vacation and face a critical teacher shortage.

The late opening and shortage stem from a government order banning foreigners from teaching in Indonesia's schools.

School opening was postponed because for a time there seemed to be no chance to persuade the government to allow the more than 500 foreign teachers in Catholic schools to stay in their classrooms until December 31. When this hope disappeared, the Central Mission Office ordered the schools to reopen in the interests of their 368,000 pupils, both Catholic and non-Catholic.

The hope was based on the fact that nearly all the foreign priest Sisters and Brothers who teach in the country's Catholic schools had applied for Indonesian citizenship.

The opinion is now being expressed in Catholic circles here that Indonesian Minister of Education Prijono, who is considered a pro-Communist, is using the foreign teacher ban as the first weapon in a campaign to destroy the country's Catholic school system completely under the cloak of nationalism.

Editorials critical of the Education Ministry's ban have been published by *Penabur*, Catholic Weekly, and the Indonesian Observer, Djakarta English-language newspaper. The Ministry of Justice has also been criticized for taking too long to act on the naturalization requests of the foreign teachers.

RESOLUTION AGAINST BIRTH CONTROL

JOGJAKARTA, Indonesia — A resolution against birth control was passed here at the all-Indonesian congress of Wanita Kotolik, Catholic women's organization.

Mrs. Valesca Stuardar, newly re-elected president of the organization, said a resolution was also passed urging Catholic mothers to guide their daughters in wearing modest clothing.

Among prelates attending the congress were Bishop Albert Soegijapranata, S.J., Vicar Apostolic of Semarang, and Msgr. Gaetano Alibrandi, Apostolic Internuncio to Indonesia.

GOVERNMENT ACTION THREATENS MISSIONARY WORK IN INDONESIA

DJAKARTA, Indonesia — Missionary work in some Indonesian areas may be threatened by a new government action.

Military commanders in western Java and southern Celebes have issued orders forbidding foreigners in those regions to live outside the seats of local governments. Missioners, however, often live in small villages rather than in the larger towns.

Mission authorities here have pointed out that the orders are not directed against the missionaries but against foreigners who have monopolized trade in rural areas. Therefore, the mission authorities noted, there is hope that an arrangement can be worked out with the government to exempt missionaries from the orders.

SEEK TO REPLACE DUTCH MISSIONERS WITH IRISH PRIESTS IN INDONESIA

TILBURG, Netherlands — A Dutch Bishop and priest have left this country for Ireland to discuss the possibility of replacing Dutch missionaries in Indonesia with Irish priests.

Bishop Jacques Grent, MSC, Vicar Apostolic of Amboina, Indonesia, and Father G. de Gier, MSC, Provincial of the Missionaries of the Sacred Heart of Jesus in the Netherlands, will seek to replace Dutch members of the society with Irish members in the former Dutch possession in southeast Asia.

They pointed out that it is increasingly difficult for Dutch missionaries to work in Indonesia because of the hostile attitude of the independent government's officials toward their former colonial masters.

JAPAN

TOKYO DEPARTMENT STORE HAS CATHOLIC ART SHOWS

TOKYO, Japan — The largest scene of two national Catholic Art department store in Tokyo was the Exhibits.

Sponsored by the Catholic Artists Guild of Japan, the 19th annual presentation of the work of Catholic painters, sculptors and architects has drawn record crowds. All items on display has been produced during the current year. The work of thirty-eight artists are represented.

Outstanding among the works shown was the fresco "Crucifixion of a Japanese Martyr" by Luka Hasagawa, widely known Catholic artist.

A large oil painting by Kimiko Koseki, Tokyo artist, also attracted the visitors. Commenting on the exhibit, Miss Koseki said that two tendencies stand out in this year's exhibit: the tendency of Japanese Catholic artists to concentrate on imitating foreign techniques and also the tendency to choose traditional Catholic subjects and execute them in Japanese techniques.

The second exhibit, at Tokyo's Mitsukashi store, was a display of Catholic children's art. Sponsored by the Catholic Education Committee under the direction of Father Nicholas Luhmer, S.J., the exhibit for the fourth consecutive year shows the talents of Catholic youth.

The 300 elected entries are to be exhibited during September at Kobe and Nagasaki.

CHURCH IN JAPAN CELEBRATES 100TH ANNIVERSARY OF ARRIVAL OF FIRST CATHOLIC PRIEST IN MODERN TIMES

TOKYO, Japan — A hundred years ago—on September 5, 1859—

Japan witnessed the arrival of the first Catholic priest in modern times.

Following a period of relatively slow progress, the Church today is growing swiftly. Since the end of the war the Catholic population has risen 200 per cent, to 266,000. Between 1945 and the present the number of Catholic religious, educational and social welfare institutions has trebled while the influence of the Church in the nation's life has increased to an even greater extent.

To mark the centenary of the Church's rebirth in this country a 250-page pictorial review entitled "Century of Progress" has been published here under the direction of Father William Pheur, M.M., Maryknoll superior in Japan.

The first priest to come to Japan in the modern era was Father Girard of the Paris Foreign Mission Society who landed at Kanagawa as chaplain and interpreter of the French legation then being established.

By 1829 the once flourishing Church in Japan has been virtually destroyed by persecution. The Faith was brought here first in 1549 by St. Francis Xavier and missionary efforts were at first welcomed by the country's rulers. By the end of the 16th century Catholics numbered about 300,000, but persecution had already begun.

In 1614 an edict to destroy the Church here was issued by the new master of Japan, the shogun Tokugawa Ieyasu.

When Christians in Kyushu began an armed revolt which culminated in the battle of Shimabara in 1638, the Tokugawa government set about the ruthless extermination of the Catholics.

faith. To this end Japan was cut off from all contact with the outside world in the "sakoku" (sealed country) policy which was enforced for almost 300 years.

The isolation of the sakoku was shattered when U.S. warship under Commodore Perry bombarded Shimonoseki in 1853. A year later, Perry returned, sailed into Yedo Bay. He signed a trade treaty with the Japanese government on behalf of President Fillmore which restored Japan to the family of nations.

In order to be ready for this reopening of Japan, the Holy See had gone so far as to erect a Vicariate Apostolic of Japan in 1846, twelve years, before a priest could enter the country. The Vicar Apostolic was Msgr. Auguste Fourcade who had gone to Okinawa from Macao, China, in 1843 to prepare for the reopening by studying the Japanese language.

Msgr. Fourcade's first official act as Vicar Apostolic was to sail to within sight of the forbidden coast of Japan and consecrate the country and its people to the Immaculate Heart of Mary. This act of consecration was formally ratified by Japanese hierarchy in 1948 and Our Blessed Mother under that title is Patroness of Japan.

Although Christianity was still proscribed in Japan, the government by virtue of the treaty of 1854, granted to foreign powers the right to erect places of worship for seamen and traders at the treaty ports of Nagasaki and Yokohama.

The French legation took advantage of this to acquire a site on the Yokohama waterfront in 1860. Father Girard, who had been nominated head of the Japanese mission by the Holy

See, collected funds and on November 17, 1861, the first Catholic church in Japan since the persecution was dedicated to the Sacred Heart.

Intrigued by the presence of a Catholic church, Japanese flocked to visit it. Sometimes these visitors exceeded 1,000 in a single day. When Father Girard began to give instructions, officials sent constables to cord off the church area.

As a discouragement, fifty-five of the visitors were thrown into prison and were released only when the French legation protested to the government. The incident became famous as the "Case of the Yokohama Tenshudo."

The first Catholic missionaries here were amazed to find thousands of Christians who had persevered despite the long and bitter persecution. These old Christians were concentrated mostly at Nagasaki and on the nearby Goto Islands.

These old Christians were discovered by Father Petitjean who went to Nagasaki on his arrival from Okinawa in 1862. Largely through the generosity of Empress Eugenie of France, he was able to build the church at Oura which is still the cathedral of the Archdiocese of Nagasaki.

It was in this church on March 17, 1865, that the first group of old Christians manifested themselves to the priest.

The discovery led to a flareup of the persecution which was directed principally against the Catholic village of Urakami. Several mass arrests were made and 3,500 Christians were banished to twenty-one different regions.

Despite the persecution, Catholics continued to make themselves known to Father Petitjean. In 1871 there were as many as 1,700 while in the same year 300 pagans asked for baptism.

Quite suddenly, the ban on Christianity was lifted and the noticeboards proscribing the Faith were taken down. This was in 1873.

When the persecution ended in 1873, there were 15,000 Catholics, 29 priests and five Sisters in Japan. The Sisters were members of the Congregation of the Child Jesus who reached Yokohama in 1874.

As Catholicism in Japan was virtually non-existent outside Nagasaki and the foreign settlements, the missionaries eagerly awaited the day when they would be free to preach the Faith throughout the land.

This day came in 1889 with the promulgation of the Meiji Constitution. Christianity which had been tolerated since 1873 was now formally accepted as part of the national life.

Gradually the influence of the Church began to radiate out from the established centers. In 1891, the Japanese hierarchy was formally established and by 1903, the Catholic population had reached 58,000 with 150 priests, thirty-one of whom were Japanese.

From the rebirth of the Church here, the missionary effort had been sustained by the Paris Foreign Mission Society alone, but with the turn of the century other religious societies were introduced.

Thus Dominicans of the Holy Rosary Province, Manila, came to Shikoku in 1903. Franciscans of the German Fulda Province came to Hokkaido in 1906, while German Jesuits took over Hiroshima in 1922.

As the influence of the Church in the national life steadily increased, negotiations with the government multiplied to such an extent that, in 1919, the Apostolic Delegation was established. The first delegate was Archbishop Pietro Fumasoni Biondi, who is now a Cardinal and Prefect of the Sacred Congregation for the Propagation of the Faith.

When Bishop Hayasaka was consecrated by Pope Pius XI in October, 1927, he became the first Japanese bishop and Nagasaki the first diocese entrusted to the Japanese secular clergy.

In the years immediately preceding the outbreak of World War II, it became apparent that as long as foreigners headed the Church in this country, the Church would be too much affected by the changing climate of Japanese foreign policy. When the China Incident developed in 1937, the Archdiocese of Tokyo was handed over to the Japanese clergy and Archbishop Peter Tatsuo Doi became the first Japanese archbishop.

In 1940 all foreign-born heads of dioceses resigned and were replaced by Japanese. At the time the Catholic population of Japan was 120,000.

Since the end of World War II, the Church has made striking progress firstly under the occupation government and later under a tolerant and understanding Japanese government.

JAPANESE ISLAND'S ENTIRE POPULATION MIGRATING TO BRAZIL, THANKS TO PRIEST

NAGASAKI, Japan — Thanks to a Japanese priest the entire Catholic population of an island near here will migrate to Brazil.

A letter received recently by Father Tetsuji Sasaki from Tremembe Farm in Sao Paulo, Brazil, brought news that the priest's five-year dream had come true.

It said that the Brazilian government had authorized the immigration of all the residents of Himejima Island, and that preparations are being made for their arrival in Brazil.

The tiny island of two and a half square miles area is one of the Goto Islands, and its history began when a group of Catholics took refuge there after the Shimabara revolt of 1637-1638.

There are eleven families comprising sixty persons living on Himejima, all of whom are descendants of the persecuted Catholics. They live in shabby houses with thatched roofs, eking out a bare subsistence by tilling small plots of land scattered here and there among volcanic rocks.

Father Sasaki first heard of these islanders and their harsh lot in 1944. He wondered how he could help these people who shared his own Faith. The answer seemed to lie in emigration to some country where they could live in reasonable comfort. Brazil seemed to be the country, he thought.

Although at first the hope seemed to be no more than a castle in the air, Father Sasaki enlisted the aid of an old friend, 65-year-old Hisanosuke

Kanagae, who owns a large farm near Sao Paulo. When the friend agreed to help, the project began to take concrete form in correspondence between the two.

Father Sasaki is vice president of the Japan Catholic Emigration Council and director of the Boys Town near Kobe. An accomplished linguist, he is deeply interested in emigration problems.

Hisanosuke Kanagae left his home in Kyushu for Brazil thirty-five years ago, a poverty-stricken emigrant. Today he owns a large farm with more than 1,000 head of cattle.

Armed with statistics showing the plight of the inhabitants of Himejima, Father Sasaki went to Brazil last year to plead their cause. In January, 1959, he went to Himejima to make a detailed study of the situation and found it far worse than he had believed it to be.

After explaining something about Brazil, he showed an eight millimeter film taken at Kanagae's farm. As the islanders had not seen a film before, they begged him to show it again and again. They listened intently to the priest's words and were fascinated by the postcards he showed them.

Although some of the older people were reluctant to leave the island home of their ancestors, most realized that there is no hope or future for them on the tiny island.

In May two families decided to emigrate. Copies of their family registers were airmailed to Kanagae. In July word was received that entry procedures had been completed with the Brazilian government and that documents were being airmailed for

further processing with the government of Japan. The two families were asked to board ship for Brazil in October.

These tidings melted the resistance of the oldsters, with the result that the entire population of the island is ready to emigrate. Soon Himejima will be an uninhabited island once more.

Although the islanders' passage from Kobe to Brazil will be paid, they must provide their own passage to Kobe, as well as clothes for the journey. Father Sasaki estimates that this will require about \$500 and he is seeking aid for them.

FAILING HEALTH FORCES FIRST BISHOP OF HIROSHIMA TO RESIGN

TOKYO, Japan — Bishop John Baptist Noda, recently named to head the Hiroshima diocese, has submitted his resignation to the Holy See.

Bishop Noda has suffered from diabetes for several years. After consulting with doctors about his condition, he petitioned the Holy See to relieve him of his post.

Bishop Noda, who had been Prefect Apostolic of Niigata, was named as Hiroshima's first bishop in July. A new Ordinary has not been named for the diocese.

KOREA

BROTHERS OF BLESSED KOREAN MARTYRS START MODEL FARM TO HELP RAISE LIVING STANDARDS

HONGNO, Korea — Three members of the only native Korean community

of Brothers, the Brothers of the Blessed Korean Martyrs, have arrived here to start a model farm to improve the standard of living of the people in the area.

Eventually the Brothers hope that they will have the same influence on the population that the monasteries had in medieval Europe. Not only do they hope to improve the material welfare of the people—they also hope to bring the Catholic religion into their lives.

To start with, the Brothers have two acres of land given to them by Bishop Harold Henry, Vicar Apostolic of Kwangju. It is hoped that in a few years the community will be self-supporting.

Hongno is situated on the South side of Cheju Island and gets plenty of sun all the year round. The people are all farmers, planting very little rice as there is not enough water for irrigation. The main crop is barley which is the staple food of the people.

An immediate source of income for the Brothers is the sale of citrus fruit. On the land donated by Bishop Henry there are 250 orange trees.

Citrus fruit was introduced to Korea by a Paris Foreign Mission Society priest, Father Aemilius Taquet, about 60 years ago. He was a botanist and introduced various semi-tropical plants and trees to the island.

In time the Brothers plan to use the grazing land to raise cattle, sheep and pigs.

The Brothers of the Blessed Korean Martyrs were founded in 1952 by a Seoul priest, Father Leo Bang. Bishop Paul Ro, Vicar Apostolic of Seoul

accorded them canonical erection 1955. Father Bang started with two postulants. Today there are sixty professed Brothers, thirty-three postulants and twenty-seven aspirants.

BISHOP HAROLD HENRY, SSC, CITES HUGE INFLUX OF KOREAN CONVERTS

SEATTLE, Washington — There are so many recent converts to Catholicism in Korea the Church is hard-pressed to care for them, Bishop Harold W. Henry, Vicar Apostolic of Kwangju, Korea, said on his arrival in Seattle from Korea.

A Society of St. Columban missionary, Bishop Henry who served as an Army chaplain with a combat engineers group in Europe during World War II, but has spent most of his life as a priest in Korea.

"Since about 1950, the influx of Koreans into the Church has been really extraordinary," Bishop Henry said. "In 1957-58 alone, we had more converts in Korea than the Archdiocese of Chicago, New York and Washington, D.C., combined.

"Back in 1951, we had exactly 8,059 Catholics in the vicariate of Kwangju. As of June 30 this year, we had 52,002."

The prelate attributes the great increase to two primary factors. He detailed:

"The Korean people, as a whole, are deeply-religious. There is an almost instinctive belief in an after-life and in good and evil spirits. Thus the Catholic teaching on the spirituality of God, on the devils and the

angels, on the immortality of the Soul, is accepted with little or no difficulty.

"Also, since the end of the Korean War, the people have come to realize more and more the importance of the Church as a world-wide organization effectively combatting their greatest enemy, communism."

Also responsible for the conversions, Bishop Henry said is the favorable impression made upon Koreans by large numbers of American servicemen attending Mass and showing open honor and respect to the native Korean clergy.

"The distribution of relief supplies by Catholic Relief Services-National Catholic Welfare Conference with no strings attached, has created much good will towards the Church too," he said.

The huge influx of converts has brought with it an urgent need for more priests and Religious. There is a great increase of vocations among the Koreans, said the Bishop, but the Church is hard-put to accommodate seminarians. The chief reason for the prelate's visit to the United States is in connection with plans for a new major seminary for Korea.

6,431 MORE CATHOLICS IN CHUNCHON VICARIATE

CHUNCHON, Korea — Bishop Thomas Quinlan, SSC, Vicar Apostolic of Chunchon, said here that during the past year the number of Catholics in the Vicariate rose from 24,281 to 30,712, an increase of 6,431.

During the same period 5,470 adult converts were baptized, and 1,269 infants were baptized.

There are thirty-two Columban priests in the vicariate, and ten major seminarians preparing for ordination to the priesthood.

There is one dispensary staffed by six Columban Sisters in Chunchon city, one orphanage with fifty-eight orphans, and 200 pupils.

Bishop Quinlan said he is pleased with the progress made in this vicariate, which has an area of 12,000 square miles, 4,000 miles of it in Communist hands. The total population of the vicariate is 1,450,000.

CATHOLIC DAILY IN KOREA LOSES APPEAL TO PUBLISH

SEOUL, Korea — A request for an injunction to restrain the Korean government from suspending the publication of a Catholic-owned daily newspaper here has been rejected by the Seoul Appellate Court.

The newspaper, *Kyonghyang Shinmun*, originally was closed by the government in April. After successful legal action brought by the paper's publisher, Han Changu, resulted in a new order allowing the publication to reopen. The government then indefinitely suspended the paper's publishing license.

In upholding the closing, the Appellate Court decision stated that the suspension was a legal administrative action of the government's Office of Public Information. The Court further held that three of five charges brought against *Kyonghyang Shinmun* are violations of law.

The original closing order charged that the newspaper defamed the character of the Speaker of the

House, incited to revolt by publication of an article on majority government, falsely reported the sale of government material by a Korean general, prematurely disclosed the arrest of a spy, and misquoted an interview with President Syngman Rhee.

According to the court decision, charges proved were those of alleged defamation of character, false reporting of the illegal sale, and premature reporting of the spy's arrest.

The major legal action in the case is yet to be tried against the newspaper.

HUNDREDS OF KOREAN FLOOD VICTIMS AIDED

SEOUL, Korea — Hundreds of Koreans made homeless by flooding following two typhoons have been assisted by Catholic Relief Service and National Catholic Welfare Conference.

Some 8,500 people in Chunchon and neighboring areas were made homeless. Bishop Thomas Quinlan, SSC, Vicar Apostolic of Chunchon, requested a special allocation of funds for the victims from CRS-NCW, a worldwide relief agency of the United States Catholic Bishops.

COURT REJECTS LAWSUIT BY KOREA CATHOLIC DAILY

SEOUL, Korea — The Seoul Appellate Court has rejected a lawsuit brought by *Kyonghyang Shinmun*, a Catholic-owned daily newspaper, against government action suspending the paper indefinitely.

The newspaper was closed by government order on April 30, 1950. On June 26 a court decision allowed

the paper to open. This was immediately followed by another government order suspending the paper indefinitely. The present lawsuit was brought by the Kyonghyang Shinmun against the government on June 29.

During the course of the present lawsuit the Seoul court turned down two requests by the newspaper. The first was to have the constitutional committee examine the legality of the ordinance under which the government closed the paper; the second was for an interim injunction restraining the government from suspending the paper indefinitely.

In its decision the court upheld the constitutionality of the ordinance, and affirmed that freedom of the press is not absolute according to the Korean Constitution, but that it is free with certain reservations.

Han Changu, publisher of Kyonghyang Shinmun, has taken the last legal action open to him. He has appealed to the Korean Supreme Court for a reversal of the lower court's decision. No date has been set for the appeal hearing.

The original order closing the newspaper included the charges that the newspaper defamed a public official, incited people to revolt, and misquoted an interview with President Syngman Rhee.

4,303 BAPTISMS BRING VICARIATE'S CATHOLIC POPULATION TO 23,147

CHUNGJU, Korea — During the past year there were 3,255 adult and 1,048 infant baptisms in the Vicariate Apostolic of Chungju,

bringing the total number of Catholics in it to 23,147.

This was announced here by Bishop James V. Pardy, M.M., the Vicar Apostolic, who also released the following other statistics:

—Twenty-eight Maryknoll and two Korean priests are working in parishes in which there are 5,072 catechumens preparing for baptism.

—There are eight major and eight minor seminarians studying for the priesthood for the vicariate.

—Three dispensaries staffed by five foreign and twenty Korean sisters treated 53,564 cases during the year.

—There is one boys' high school with 130 students.

Bishop Pardy attributed the continued progress of the Catholic life of the vicariate to the increase in the number of missionary priests and a consequent increase in the number of parishes. He also said that the work of the Legion of Mary played a big part in the spread of the Faith.

ASSIGNED TO MISSION WORK AMONG CHINESE NATIONALS

SEOUL, Korea — A Chinese priest has arrived in Seoul to do missionary work among some 20,000 Chinese nationals living in Korea.

Father Thomas Wei Si Sing, who was ordained for the Mukden diocese in Manchuria, came here at the invitation of Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea.

Only 100 of the Chinese living in Korea are Catholic. Most of them live in Seoul and in other large cities.

Father Wei escaped from the Chinese mainland in 1949 at the age of 18. He was ordained in Hong Kong on July 4, 1959.

LAOS

REMAINS WITH FLOCK NEAR GUERILLA LINES

SAM NEUA, Laos — Young Catholic men in this northern Laos who are under attack by Communist guerillas "consider fighting against atheistic communism not only a patriotic but also a religious duty."

This stand was reported by Father Lucien Bouchard, OMI, one of five missionary priests in the Sam Neua mission which takes care of some 5,000 Catholics. He is 30 years old.

"When the Communists attacked about six weeks ago," said Father Bouchard, "We decided to stay with our flock regardless of the consequences. We felt that they needed us more than ever during these troubled times."

A United Nations fact-finding mission, appointed by the Security Council, is now in Laos to report on the situation. The Laotian government has accused Communist north Vietnam of aiding Laotian Pathet Lao rebels who revolted against the government in northeastern Laos.

"Since the Communist invasion," Father Bouchard told the NCWC News Service, the missionaries, Oblates of Mary Immaculate, "have continued missionary work as before."

Father Bouchard said his work consists of visiting six or seven mountain villages each week. "I have to walk," he said, "because the mountain trails are too steep for horses."

In noting that many young Catholic men have volunteered to fight guerillas against the Communists, Father Bouchard said "for them it is not an ordinary war but a crusade. He said they had been under Communist domination from 1952 to 1954 and "do not want this to happen again."

Father Bouchard said that "in spite of those six years of intensive indoctrination by the Communists, they have remained steadfast in the Catholic Faith and we are confident that they will remain so whatever the outcome of this recent invasion."

The steadfastness of the Catholics in the Sam Neua province was attributed by Father Bouchard to the martyrdom of Father Joseph Tien, the province's only native priest. Father Tien was put to death by the Communists in April of 1954 after refusing a chance to escape, preferring — as Father Bouchard put it — to stay with the prisoners to give them the sacraments before their death sentences."

Father Bouchard called for prayer to "our Blessed Mother asking her to bring back peace to troubled Laos and to give our Catholic flock strength and courage they need to remain faithful to Christ our Divine Savior."

MALAYA

PROMINENT CATHOLIC NAMED TO MALAYA CABINET

KUALA LUMPUR, Malaya — Leong Yew Koh, prominent Malay Catholic politician, has been named Minister of Justice in Malaya's federal cabinet.

At the same time, he was named a member of the Federation of Malaya's Senate—one of sixteen members in the 38-member body. The appointments were announced as Mr. Leong was winding up his term as Governor of Malacca—one of the eleven states which form the federation. In the Justice Ministry, he succeeds Inche Suleiman bin Dato Abdul Rahman.

SINGAPORE FIRES FRANCISCANS FROM GOVERNMENT HOSPITAL CAMP

SINGAPORE, Malaya — Singapore's new government has ordered the Franciscan Missionaries of the Divine Motherhood to leave the government camp for victims of Hansen's disease (leprosy).

No explanation was given for the action. It was understood that doctors, patients and the public, with the exception of a few religious bigots, were satisfied with the work of the Franciscans at the center.

NEW GUINEA

NEW GUINEA VILLAGE GETS MOSAIC FROM ROME FOR SHRINE

KATEATE, New Guinea — This isolated village perched high on a mountain deep in the jungles of New Guinea has become the proud possessor of a rich mosaic made in Rome and blessed by the late Pope Pius XII.

The mosaic is the central feature of a New Guinea shrine in honor of the Blessed Virgin Mary under the title "Seat of Wisdom" and was unveiled

in colorful liturgical services by Most Rev. Adolph A. Noser, SVD, Divine Word Missionary and Vicar Apostolic of Alexishafen.

The picture, which shows the Virgin Mary elegantly clad and in an attitude of prayer, is a copy of "Our Lady of Trier," a painting in St. Mathias Basilica, Trier, famous pilgrimage spot in Germany.

"After studying pictures of the Blessed Virgin in leading shrines of Europe I chose this one because I felt it could best inspire New Guinea Catholics with a love for prayer," said Rev. Jakob M. Noss, SVD, 52, Divine Word Missionary from Muench-wies, Saar, founder of the shrine.

Father Noss, stationed at nearby Josephstaal since 1949, said he built the shrine in fulfillment of a vow he made when the mission was undergoing a crisis.

"I hope this shrine will become a place of pilgrimage for New Guinea," Father Noss said, "and so help fortify the faith of our Catholics here just as shrines do back home."

In a three-hour procession over rugged slopes and winding jungle paths young women in grass skirts carried the heavy mosaic here in stretcher-like fashion from Josephstaal. Hymns were sung en route and many rosaries were prayed in common.

The dedication was held on a Saturday, because it was the Feast of the Immaculate Heart of Mary and because Saturday is considered by Catholics the Virgin Mary's day just as Sunday is considered the Lord's day.

The mosaic is set in black marble and measures 16 x 22 inches (39 x 55 cm). Its purchase was made possible by subscription.

American soldiers in the Holy Name Society at Baumholder, Germany, an American military base where Father Noss served as part-time chaplain when on leave in 1955, were among the contributors.

Other contributions were made by the Legion of Mary in Ingolstadt, by people from Muenchwies, Saar, and by Divine Word Seminarians in Ingolstadt, Bloenried, Tirschenreuth, and St. Wendel's, all German cities.

The mosaic hangs above the high altar of Seat of Wisdom Church, newly built in native style from local materials by native Catholics here. The church building was their contribution to the shrine.

Father Noss was ordained a Divine Word Missionary priest in 1936 and came to New Guinea the following year. Josephstaal Mission, where he is now stationed, was founded in 1939 by Brother Lucidius Zimmer, SVD, a Divine Word Missioner who was killed in the strafing of a Japanese prison ship during World War II.

Brother Lucidius was the first Catholic missionary to visit Kateate, now one of the first pilgrimage centers to be founded in New Guinea. Human flesh was eaten in this area as late as 1940.

BISHOP PRAISES AUSTRALIAN GOVERNMENT'S ASSISTANCE TO MISSIONS IN NEW GUINEA

ROME — Bishop Leo C. Arkfeld, SVD, Vicar Apostolic of Wewak in New Guinea, has paid tribute to the

Australian government for its "excellent cooperation with the missionaries."

The Divine Word missionary, who stopped in Rome on his way home to Panama, Iowa, for his parents' golden wedding anniversary, said the Australian government supplies books, medicines and other essentials to mission schools and hospital. Australia administers the Territory of New Guinea under a United Nations trusteeship.

"The official policy of the government is the establishment of Christianity in New Guinea," the Bishop said. "But it doesn't favor any one church."

He said that Australian officials in New Guinea have shown themselves "very fair" in their dealings with missionaries. He added smilingly that there is "a bit of give and take."

Bishop Arkfeld pointed out that the government has made it possible for missionaries to obtain teaching certificates through study in New Guinea under government supervision. This makes them eligible for a government subsidy of about \$1,000 for each school year. Nuns working as nurses also receive a subsidy.

There are 303 elementary schools, one leprosarium and one hospital in the Wewak vicariate, which stretches 150 miles along the northeast coast of New Guinea and 150 miles into the interior of the island.

The bishop recalled that the Australian war damages commission has restored the Wewak mission after it had been destroyed during World War II. "We couldn't have done it without them," he said.

When Bishop Arkfeld arrived in Wewak as a priest at the war's end, he found that 123 priests, Brothers and Sisters had been killed. This amounted to more than half of the mission's personnel. Almost all the mission's buildings were razed to the ground or uninhabitable.

Today the Vicariate has 317 churches and 45,000 Catholics out of a population of 147,000. There are 3,500 baptisms yearly. The missionaries are members of Bishop Arkfeld's own congregation, the Society of the Divine Word and also Marist Brothers, Holy Ghost Missionary Sisters, Sisters of Mercy and lay missionaries.

Bishop Arkfeld was made a bishop five years after his ordination in 1943, at the age of 36. He immediately introduced planes into his sprawling mission territory of 22,500 square miles (he had taken a correspondence course in flying while a boy in Iowa), and has constructed twenty-five airstrips near key mission stations.

Bishop Arkfeld's 5,000 flying hours through New Guinea's treacherous weather have earned him the sobriquet "the flying bishop." They have also given him the seasoned pilot's network of tiny wrinkles around his pale, clear eyes. He has flown sick people to hospitals and policemen to trouble spots. He dropped supplies to American newsman Lowell Thomas and his party when they were lost and short on supplies in the mighty rain forest of New Guinea.

The six-foot-three-inch missionary likes to speak of himself as a "late vocation." In fact, he entered the Divine Word seminary at Techny, Ill., at the age of 20, but his superiors put him back into the seminary's

high school for a while to brush up on Latin. But with his ginger hair and freckles and smile as sunny as an Iowa cornfield the Bishop looks like a very early vocation.

PAKISTAN

RETURNS TO PAKISTAN AFTER SOCIAL STUDIES IN U.S.

KARACHI, Pakistan — A Pakistani Catholic woman has returned to her country to continue her work with Catholic agencies after completing advanced training in social welfare work in the U.S.

She is Mrs. Beatrice Menezes, who received a master's degree in social science from the Fordham University School of Social Work in New York City.

Her scholarship program was co-sponsored by Catholic Relief Services-National Catholic Welfare Conference, worldwide relief agency of the U.S. Bishops; the Asia Foundation, and Fordham University. Mrs. Menezes was the first Pakistani to take post-graduate studies at Fordham University.

PRIEST CONDUCTING SPECIAL RESEARCH ON PARASITES DESTROYING PAKISTAN CROPS

DACCA, Pakistan — An American-born priest is setting up a laboratory here to conduct government-sponsored research on plant pests which are destroying vital crops in Pakistan.

Father Richard Timm, CSC, is said to be east Pakistan's only specialist on nematodes, parasites that plague crop plants. Crops of rice, jute,

sugar beets and maize in various parts of East Pakistan have been wiped out in the past because of the activity of nematodes.

Father Timm, a member of the Congregation of the Holy Cross, received two research grants from the Pakistan government. The first is from the Pakistan Food and Agricultural Council. The second is from the Pakistan Central Jute Committee.

Both research projects will be carried out at the Catholic-owned Notre Dame College here. The laboratory the priest is preparing is attached to the college. It will house the analytical part of the research.

Through the success of his research, Father Timm hopes to make a significant contribution to the development of food resources and cash crops in East Pakistan. Both are now at the mercy of hundreds of species of parasites of the nematode family. Father Timm's work will also include efforts to develop control measures to reduce or eliminate the nematodes menace.

An authority in biology, Father Timm took advanced studies in the subject following his ordination in 1949. He studied at the Catholic University of America in Washington, D.C. and both his master's and doctor's dissertations were on nematodes. Later, he received a Fulbright professorship in medical parasitology at the government medical college here, this was followed by a three-month research program at the government experimental farm at Tejgaon. Father Timm stayed on in Pakistan to found the science department at the Notre Dame College, which is owned by his congregation.

Father Timm says that nematodes are found everywhere—in soil, in fresh water, in the sea, in all parts of plants and in all living beings, including man. Some are microscopic in size, others up to three feet long. Hookworm is a common example of a nematode parasite of man.

Father Timm's previous scientific work in Pakistan includes the publication of more than twenty research papers. He is also a member of several Pakistan scientific bodies, including the executive committees of the east regional branch of the Pakistan Association for the Advancement of Science.

PHILIPPINES

PHILIPPINE COURT UPHOLDS COMPULSORY PARTICIPATION IN FLAG RAISING CEREMONY

MANILA, Philippines—Jehovah's Witnesses must take part in compulsory flag-raising ceremonies in Philippine schools, the Philippine Supreme Court has ruled.

The court held unanimously that flag ceremonies are not religious acts and do not involve infringement of the religious sights of any sect.

The ruling ended a five-year-old legal battle between Jehovah's Witnesses and the national department of education, which had ordered that the flag-raising ceremony be observed in all public and private schools in the Philippines.

Members of the sect had contended that saluting the flag was a religious act in which they could not participate.

In its ruling, the Supreme Court stated: "The Filipino flag is not an image which requires veneration, but it is a symbol of the State, an emblem of national sovereignty, of national unity and cohesion and liberty..."

"The flag salute is not a religious service, but an act and profession of love and allegiance to the fatherland for which the flag stands."

DEFENDS PRIESTS' RIGHT TO SPEAK ON POLITICS

DAGUPAN, Philippines — A Catholic bishop said here that priests have a right to speak about politics and politicians from the pulpit when moral questions are involved.

Bishop Mariano M. Madriaga of Lingayen-Dagupan made the statement following reports that Felixberto M. Serrano, Philippine Secretary of Foreign Affairs, had complained to Archbishop Salvatore Siino, Apostolic Nuncio to the Philippines, about priests who voice political views from the pulpit.

"As a matter of principle," Bishop Madriaga said, "priests should not be prohibited from discussing in the pulpit moral principles governing elections and the qualities of candidates."

Bishop Madriaga continued: "It is our duty to help the people evaluate the political situations from a moral and spiritual stand-point, and it is our right as citizens to discuss freely these subjects."

"No government," he said, "can invoke the principle of the separation of Church and State to muzzle the

Catholic Church from discussing political affairs from their moral viewpoint." President Carlos P. Garcia of the Philippines declared he has no information indicating that the Catholic Church is mingling in the political life of the country.

He added that, as a matter of principle, the Church had never concerned itself with politics in the Philippines.

His statement came in answer to allegations in the press of meddling by the Church in affairs of state.

PAX ROMANA PLANS MANILA CONGRESS

MANILA, Philippines — Preparations are under way here for an international congress of Pax Romana, International Movement of Catholic Students, to be held in Manila after Christmas.

The meeting, first of its kind to be held in southeast Asia, will bring together Catholic students from all over the world. Its sponsor will be the Student Catholic Action organization of the Philippines.

Among subjects to be discussed at the congress are the development of student leaders and ways of promoting Christianity in the Far East.

BISHOPS NAMED TO POSTS IN LUZON AND MASBATE

VATICAN CITY — Bishop Teopisto Albector y Valderrama of Sorsogon, diocese on the southern tip to the main Philippine island of Luzon, has been named titular Archbishop of Amastre and Coadjutor with right of succession to his Metropolitan,

Archbishop Pedro Santos Songco of Caceres.

At the same time, His Holiness Pope John XXIII named Father Arnulfo Arcilla, pastor of St. Anthony's parish in Masbate, nearby island within the Sorsogon diocese, to succeed Archbishop Alberto as Bishop of Sorsogon.

Archbishop Alberto, 47, was consecrated Bishop of Sorsogon seven years ago. Bishop-elect Arcilla, who is 37 years old, holds a degree in canon law from the University of Santo Tomas in Manila. He has served as diocesan director of the Confraternity of Christian Doctrine and assistant director of Catholic Action for the Sorsogon diocese.

CATHOLIC EDUCATION WEEK OBSERVED IN PHILIPPINES

MANILA, Philippines — Catholic schools in the Philippines have completed the observance of Catholic Education Week.

At a special meeting Archbishop Rufino J. Santos of Manila stressed that the Catholic student is trained to love God and fellowmen.

He invited all Catholic organizations to "ponder on the importance of a sound Catholic training within the portals of the Catholic school," and observed that Catholic schools are often misunderstood, reviled and attacked unreasonably.

Present at the meeting was Archbishop Salvatore Siino, Apostolic Nuncio to the Philippines. He congratulated Catholic educators in the Philippines for their efforts to achieve the purposes of Catholic education.

PHILIPPINE CATHOLIC LAWYERS PLEDGE FIGHT ON OBSCENITY

MANILA, Philippines — The Catholic Lawyers Guild of the Philippines has pledged to campaign against indecency in all its forms.

The lawyers' plan to fight indecency by judicial and other means was adopted at the close of the guild's national meeting here. The lawyer also supported the present arrangement of religion instruction in public schools.

The Philippines Constitution permits the teaching of religion in public schools. Guild members came out in favor of a constitutional amendment to make religion a part of the curriculum in schools "if desired by the parents or guardians of the pupils.

The lawyers agreed that the slogan "separation of the Church and State," is not applicable to all respects of social life, since the members of the church are also citizens of the State.

Attorney Teodoro Padilla declared at the meeting: "There is no constitutional requirement which makes necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religion."

The lawyers also voiced their belief that priests are not prevented from trying to persuade others to vote for a particular candidate or not to vote for a particular candidate when they believe the administration of the country will be vitally affected.

FILIPINA REPATRIATED AFTER TWELVE YEARS IN CHINA

MANILA, Philippines — A Filipina and three of her five children have reached home after twelve years in Red China—the first Philippines refugees to be repatriated under the World Refugee Year program of Catholic Relief Services-National Catholic Welfare Conference.

She is Mrs. Isabeline T. Que, who moved with her husband and children to Amoy, island off the south China coast, in 1947. Mr. Que returned to the Philippines in 1948, and when he tried to go back to Amoy the following year, the Communists had already taken over.

Mrs. Que's reunion with her husband here climaxes six years of efforts toward the goal. But while her three youngest accompanied her, she was unable to bring back the oldest two, who are 16 and 17.

FILIPINO ARCHBISHOP WARNS AGAINST CATHOLIC PARTICIPATION IN POLITICS

MANILA, Philippines — Archbishop Rufino J. Santos of Manila has issued a letter warning against official Church participation in political campaigns.

He particularly warned Catholic Action units against giving all-out support to a new movement called Filipinos for Democracy, (Fide), which seeks to promote citizen participation in government through an intelligent use of the ballot.

Speaking of the organization, Archbishop Santos said:

"We have high esteem for its noble and laudatory aim...Still we should like to warn our archdiocesan and parish mandated units and other religious organizations from giving their official and public aid to said Fide, or to any other political movement of this kind."

Fide hopes to establish a young citizens' movement for good government, and is aiming an educational campaign at 600,000 young and unregistered voters.

A large number of Fide officials are also members of Catholic Action groups, and Archbishop Santos warns against bringing the Catholic Action groups in close association with Fide. He said:

"We have no objection to individual members of our faithful, in general, joining the movement, but we do object and warn them against participating as an organization and making themselves tools of any such movement."

SHORTAGE OF PRIESTS ACUTE IN PHILIPPINES, MISSIONER DECLARES

PULASKI, Wis., — The people of the Philippines are predominantly Catholic—but it will take many more missionary priests, Brothers and Sisters to keep them that way.

That is the opinion of Father Michael Lacienski, OFM, Franciscan missionary who recently returned from four years' service on the island of Samar in the Philippines.

Father Lacienski pointed out that more than 17 million—about 81 per cent—of the 21,689,888 Filipinos are Catholics.

However, he added, there is an average of only one priest to every 6,000 Catholics. On Samar, there is only one priest for every 13,250 Catholics. That figure becomes more meaningful, he pointed out, when one realizes that in this country there is one priest for every 600 Catholics.

Father Lacienski taught in the college and high school conducted by the Franciscan missionaries on Samar island. He returned to the United States to become assistant superior of the Franciscan monastery in Pulasiki.

"The Filipinos have a high regard for Americans," he declared. "Their contact with American missionaries and soldiers have made for good public relations." Franciscan missionaries have served in the islands since 1577, he said.

TAIWAN

BRIGHT SPOT IN TAIWAN FLOOD WAS COOPERATION OF ALL, MISSIONER SAYS

TAICHUNG, Taiwan — One of the bright spots in Taiwan's recent tragic flood was a solid example of people with different backgrounds working together in rescue efforts, the Apostolic Prefect of Taichung has said.

Msgr. William F. Kupfer, M.M., made this point in expressing his gratitude to members of the U.S. Military Advisory Group, and to the officers and men of the USS Thetis Bay who aided in distributing food.

"One of the bright spots to come out of this terrible flood disaster is the very consoling picture of the Chinese

military personnel, the American military personnel, the county and local government and police, and the Catholic Church working hand in hand.

"This picture we will long remember, for it is a solid example of how peoples of different nationalities in different positions in life and different beliefs, can work together in peace and close harmony," the Maryknoll missionary said.

The flood that hit here 'were' the worst in fifty years. Five days of torrential rain inundated half of Taiwan, causing especially heavy damage in central and southern parts. The death toll was 669, the missing totaled 337 persons and the known injured were 852, according to Vice President Chen Cheng.

Close cooperation between Chinese officials and others cited by Msgr. Kupfer were shown largely in the efforts to aid the central Taiwan counties of the Maryknoll-staffed Taichung prefecture.

With the assistance of the Chinese and U.S. Air Force, Catholic Relief Service-National Catholic Welfare Conference sent 700 tons of dried milk, flour and corn meal into the area from Taipei.

The USS Thetis Bay came from Hong Kong later to assist in emergency operations. The fifteen U.S. Marine helicopters on the ship carried more than 1,600,540 pounds of supplies in 897 flights to stricken areas. Maryknoll Fathers in the disaster area directed the helicopters to places where the food was needed and then helped load the sick and injured on the helicopters for flight.

to hospitals and other medical centers.

The CRS-NCWC representative in Taichung, Father William Statham, M.M., said that "without the help of the Marines we wouldn't have been able to do anything. They have been flying out the food as fast as it comes in."

The fifty Maryknoll priests, twelve Maryknoll Sisters and twenty-five Jesuit Fathers attached to a research institute in Taichung joined in the task of distributing food and caring for the sick and injured.

PRIEST SOLE CATHOLIC IN PROTESTANT FAMILY WITH EIGHT CHILDREN

TAIPEI, Taiwan — Father Francis Hsu, former Protestant and professor at Nanking's Central University, who was ordained in Rome on March 14, is visiting his staunchly Protestant family here.

Thirty-nine-year-old Father Hsu was a professor at the Central University, of Nanking when the Communists occupied that city in 1949. Before slipping into Hong Kong he was received into the Church by Father Gerald J. Pope, S.J. Deciding to become a priest, he left for the Beda College, Rome, in 1955.

He was ordained for the Diocese of Hong Kong. Meeting his Bishop, the Most Rev. Lawrence Bianchi, in Rome recently, he was told that he would be attached to the press department of the Hong Kong diocese.

Father Hsu's 75-year-old father and his mother came to Taiwan in 1949. One of his brothers-in-law is a Methodist minister.

His parents, though devout Protestants, are proud of their priest-son. He is the only Catholic of the eight children in the family.

Asked how he became a Catholic, Father Hsu said: "That is a difficult question to answer. Let us say it was the result of a series of 'private revelations.' When I became a Catholic there was much about the Catholic Church of which I was ignorant. All I was sure of was that Catholicism was the true religion."

POPE SENDS \$10,000 TO TAIWAN FLOOD VICTIMS

TAIPEI, Taiwan — His Holiness Pope John XXIII has sent \$10,000 for the relief of victims of the August floods in central Taiwan.

The Pope's gift was turned over to the Chinese Foreign Ministry here by Msgr. Clement Faccani, secretary of the Apostolic Internunciature.

The Pope's message said he was "deeply moved at the news of the devastating floods, and that, he was bestowing the apostolic blessing on the people of the stricken area. The gift of money, he said, was a "small token of his great sorrow at the loss of life and property." He said the money should be used to "assist the most pitiful cases."

The floods here in early August were the worst in fifty years. They followed five days of torrential rains, and caused heavy damage in central and southern regions of Taiwan. The death toll was 669. More than 300 are missing. More than 700 tons of food were sent into the area by Catholic Relief Services-National Catholic Welfare Conference.

EARTHQUAKE BADLY DAMAGES TAIWAN'S OLDEST CHURCH

WAN CHIN, Taiwan — The oldest church in Taiwan was badly damaged during a recent earthquake.

Built in 1861 by the Dominican missionaries who had reopened the Taiwan missions in 1859, the historic church was slated for restoration as part of this year's century celebrations of the modern Dominican missions here.

"Now, however, it is a moot question whether the church may be even preserved," reports Father Marcelino Pacheco, O.P., the present pastor of Wan Chin. "The residence, too, suffered seriously cracked walls. It is risky living there."

The people of Wan Chin constituted the first entirely Catholic community in Taiwan. The Spanish-style church is a famous landmark, with the inscription signifying imperial consent to its construction engraved on the facade.

The order of the Emperor of China, granting permission for missionaries to remain in Taiwan and construct churches, was the turning point in the modern Taiwan missions.

From the time that Dominican Fathers Fernando Sanz and Angel Bufurull arrived from south China in May, 1859, landing at the port of Kaohsiung, then a small fishing village, they were treated with suspicion by officials. Imprisoned for a period, Father Bufurull became ill and returned to Amoy. Father Sanz, however, remained in hiding,

hoping for the break which came 1861 with the Emperor's edict.

The people of Wan Chin were not Chinese, but aborigines of Malay extraction. Living on the plain however, they had mixed with Chinese settlers, adopting the customs and language, the Taiwan dialect similar to that of Amoy. These simple people welcomed Father Sanz and in time the entire village was Catholic.

When the Dominicans returned to Taiwan in 1859 no trace remained of the 17th-century missionary endeavor of short duration which ended when all missionaries were expelled by the Dutch in 1642.

Dominicans staffed the missions of the whole island until 1948. The south Taiwan Apostolic Prefecture of Kaohsiung is now in their charge and centenary celebrations to mark the reopening of missionary activity here was planned for October, by the Prefect Apostolic, Father Joseph Arregui, O.P.

VIETNAM

STRESSES NEED FOR CATHOLIC PRESS WORK IN VIETNAM TO COUNTERACT SECULARISM

BONN, Germany — The need for Catholic press work in southern Vietnam to offset the inroads of secularism was stressed by a visiting priest from that country.

Father Thanh Lang, director of the press and information service of the newly established Catholic Center in southern Vietnam, said his coun-

is going through the darkest stage of its history, and that a Catholic press would be a vital weapon in helping Vietnamese Catholics solve their many problems.

Father Lang said that in Saigon, southern Vietnam's capital, there are about twenty daily newspapers and nearly forty illustrated weekly magazines, but the only Catholic publications are a few parish bulletins with a strictly religious content.

He stated that a Catholic newspaper in Vietnam would be the most effective means of counteracting the voice of secularism. He added that such a newspaper should deal with political, economic, social and cultural themes as well as religious news.

He also cited the need for a Catholic publishing house in Vietnam and a Catholic news service which could bring news of the world Church to Vietnamese.

VIETNAMESE STUDENTS HOLD ANNUAL MEETING

CAMP TURNER, N.Y. — Some seventy students from all over the country attended the ninth annual convention of the Vietnamese Catholic Students Association.

Participants, including several Vietnamese priests studying in this country came from as far away as Oklahoma, Montana and Quebec.

Others attending the meeting included Truong Buu Khanh, cultural attache at the Vietnamese embassy, who represented Tran Van Chuong, Vietnamese Ambassador to the United

States, and Father Emmanuel Jacques, special representative in this country of the Vietnamese Bishops.

About half of the students at the meeting were non-Catholics. Vietnamese students in the United States and Canada total more than 300.

In addition to its annual convention, the students association sponsors regional meetings during the school year and publishes a monthly newsletter in Vietnamese, the Chuong Viet (Bell of Vietnam).

RUSSIAN-SPEAKING PAPAL DIPLOMAT NAMED DELEGATE TO INDOCHINA; EXPECTED TO LIVE IN SOUTH VIETNAM

VATICAN CITY — The Holy See has named Msgr. Mario Brini to succeed ailing Archbishop John Dooley, SSC, as Apostolic Delegate to Indochina.

The appointment of the 51-year-old prelate—one of the few papal diplomats who speaks Russian—came a month after the Apostolic Delegation to Indochina was forced to close by the Communist regime in northern Vietnam.

Msgr. Brini goes to the Indochina post from Lisbon, where he has served as Counsellor of the Apostolic Nunciature to Portugal since 1956. The new Apostolic Delegate was born in Piombino, in central Italy, in 1908. After graduating from the University of Rome as a lawyer, he entered the Pontifical Russian College in Rome. He was ordained a priest in the Russian Rite in June, 1938, but later transferred to the Latin Rite.

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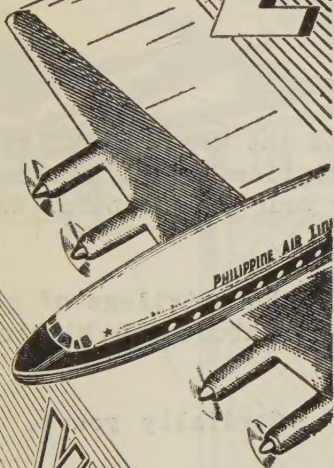
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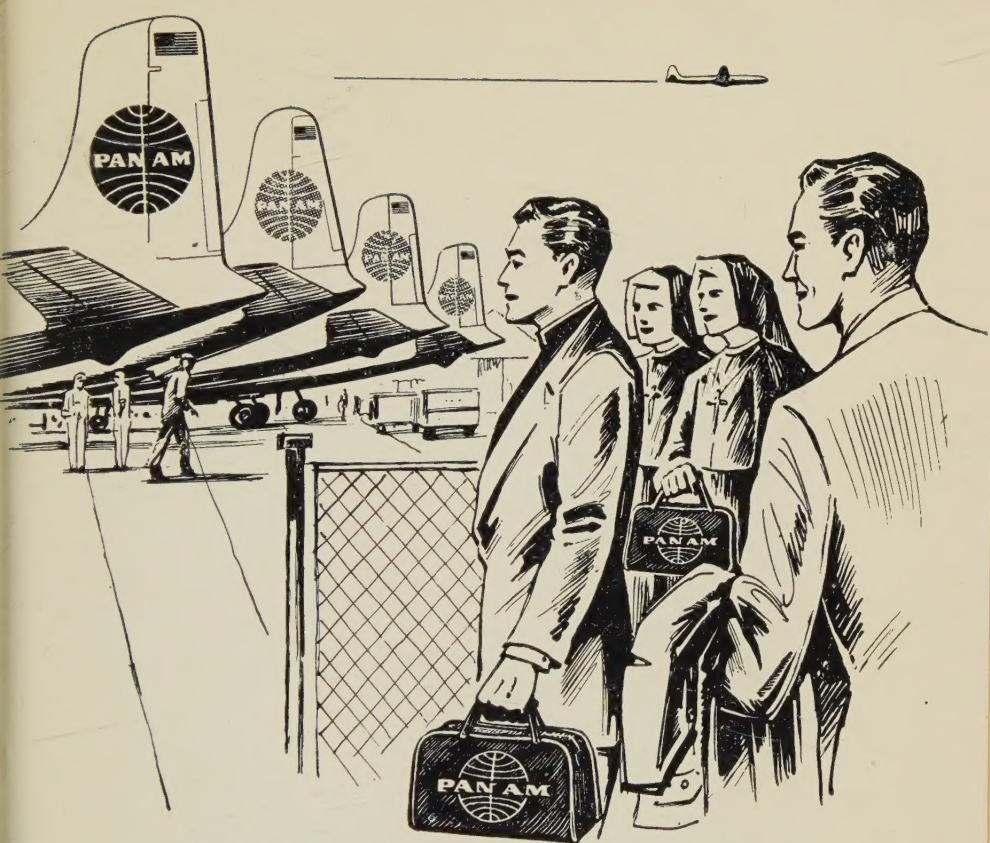
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